

He wrote many excellent things, and performed many rare experiments in the arts of astronomy, geometry, &c., but especially right-on—the first upon the King's death, predicted in London by him to his friends, the second upon the death of that King at Worcester, predicted at Thiers, in France; the third predicted the death of Oliver Cromwell in Lambeth House, to many persons of honour, mentioned in his books; the fourth he wrote of the overthrow of Lambert, and of the Duke of Albemarle his bringing upon of the King to his happy recovery, and gave it to Roger Christopher Pickenshaw, a gentleman at the Anchor, by Peter Lane End in Holborn; the fifth prediction he gave to his Highness the Duke of Buckingham, two months before the evil was predicted, and his enemy, Abraham Goodson, lay now in the Tower for attempting the death of that noble prince; the sixth, for Count Goussouri, when he was landed into England by the King of France, and he predicted, by the art of astronomy and geometry, the King's recovery of him upon his return; and his marriage to the Lady Henrietta; the seventh, for Duke Maximilian, a peer of Germany, that the Emperor stood to him when the Turks had an army against him, and of the death of the pope. The rest are in his books. By these monuments the name of Heylin, for the variety of his learning, was famous not only in England, but also in many other nations into which his books are translated. He both taught the way to happiness, the way to long life, the way to health, the way to wear young, being old; the way to resolve all manner of questions, present and to come, by the rules of astronomy and geometry, and how to run the clock.

He is a man of middle stature, tending to tallness, a

handsome straight body; an oval, ruddy face, round with a clear white, but hair of a dark, black-brown colour, soft, and curling in rings gently at the ends of the locks. His hands and fingers long and slender, his legs and feet well proportioned, so that he looks upon he is a very respectable gentleman. But he never yet met affection on a woman, nor do I find him inclined to marry. He is very often in great ladies' chambers, and, I believe, his modest behaviour makes them the more delighted in his company. The persons and poems, not only of England but of Spain, Italy, France, and Germany, read to him deeply, and upon every occasion he throws strong parts and a vigorous sense. His words and manner speak him owner of a noble and generous heart; his excellent looks are admired by the world of belov'd men as privileges of those later times, which (if I am able to judge anything), they are full of the gentleman learning I ever most esteem. If any man should question my judgement, they may read the common doctors of both universities, besides the learned Thomas White and Thomas Russell, Esquires, both famous in Rome and other parts beyond sea, that have highly honour'd this gentleman in their books. Yet he hath suffered many afflictions. His father was squandered, impoverished, and lost one thousand pounds by Cromwell. His Officer in prison'd that six, and two years and a half, or thereabout, in Lambeth House, for he and his father's family were always for the king, and adhered to the strict his restoration, and called the tyrant too cruel, but John Thorne, his secretary, was kind to him, and pittied his various youth. Justice Lamberton, the messenger, kept him yet in respect and Sir John Bradley's at his own house, and gave him often leave to go abroad, but being yet

redoubt and active for the king, he was again taken and clapt up in Lambert's House. In those imprisonments at most him 20000 and upwards. After that, some various villainous forged actions of debt against him, and put him in prison. It seems at the beginning of those imprisonments a certain knight would have him money first, but denying him that, or that he ever promised any such thing, and that he ever again he lost or his life good or evil, the knight, with his considerations, abundance of mischief against him. Many wanted him to marry, but he denied. Now there was left amongst a few old chivalrous and scraps of other men's wars, collected and bequeathed unto the world by Nicholas Colpoper, his warden, John Colpoper, the bearing of this gentleman that he was as hit to a great fortune, on the line by letters of love to no purpose. The next point in order was the that will becometh the German prisoners, but he this high and scorn with that, great haste. The first of these two blessed harts named Heath to arrest him, and another after him had actions against him that he never knew or heard of.

In this perplexity was he imprisoned two years, for they did desire nothing but to get money or destroy him, for first, if ever he got his liberty, he might punish them, but he, being of a noble nature, forgave them all their malice, and sought to arrange himself upon such patched things. God indeed hath done him justice, for this Heath concerned to worse than nothing; and, indeed, if I can judge or predict anything, his heady house will be perished, and he with the a miserable, damned beggar. Heydon's woman, when he was very young, and a clerk, desired him to live with her; but he, like Joseph, refusing, she hated him all her life. God preserved him, although one of those false lived women: even this gentleman pursued the art magic

she told Oliver Cromwell the new fashion sportsmen and go to him in the shape of women, and her maid never she had often seen them in her chamber when he was abroad, and sometimes walking upon the house top in a most shame sight, and sometimes vaulting away into a wall or over, yet she never saw him in her life, nor could she tell what manner of man he was. These stories were not credited, and for all these, and many more, afflictions and false accusations, I never saw him angry, nor did he ever strike or imprison any man or woman in all his life, yet no other of his was ever damaged in his oath.

He was fairly accused but lately of writing a seditious book, and imprisoned in a maner's custody, but his noble friend, the Duke of Buckingham, finding him innocent and always for the king, he was discharged, and indeed this glorious Duke is a very good and just judge, although some speak slightly of him, he studied the way to preserve his king and country in peace, plenty, and prosperity. It is pity the king hath no more such friends now as he; a thousand such was desired in this,

"Like himself's desires, but it with fewer of his,"

we let make all the members of the King and Christians his quail, and the Turk by hisre such great friends. In all misasures we heartily pray for the great power, and let us him to his pleasure, and return to our subjects.

John Heydon hath purposely founded Spittle-Fields, and his Indigence House, to live a private life, free from the confusion of multitude of people that daily followed him; but if any desire to be healed, let them by way of letter leave their business at his bookishness, and they shall have answer and counsel without reward, for he is without serious nor money to any man; what I write is upon my own knowledge.

He comes now from Bismungala, a place I was never at. It seems, by the word, to be the City of Memory, and truly he hath been in many strange places, among the Eusebians, and at their studies, holy houses, temples, aqueducts, gardens, all the world knows this gentleman's such household things, and especially commends them to others; yet, if any trouble him hereafter, they must not expect his visitation. He hath suffered his square to the God of Plagues, it is involved in the consumption of his books, and he is satisfied with the peace of a good conscience. His books have misinterpreted at his writing; with studied subtleties, they disparage his person when they serve me, nor perhaps will me. He is moved for the future to suffer, for he says, "God needs me more for his pleasure." His enemies are loath to print his verses, and his friends are sorry he hath not ten thousand pounds a year. He doth not resent the common spleen, and when the world shall submit to the general tribunal, he will find his enemies where they shall find their judge. When I told this gentleman's life, God can bear me witness, it was unknown to him, and for no private ends. I was forced to it by a strong suggestion of the mystery and mystery of Plagues written by this command of God and secretary of Plagues. I began his life some years since, and do not it down as I do Book 4. If any man oppose this I shall answer, if you are for peace, peace be with you, if you are for war, I have been in ten (the English dole remains never to draw sword again in England, except the King command him). Now, let not him that puts on the armour boast like him that puts it off. Consider particular death in his matter, and then I present myself a friend to all affairs, and enemy to no man.

The list of Haydon's published works is as follows:—

Esquissus Theologicae, The Propheticall Trumpeter . . .
Illustrating the Fate of Great Britain (A selected vision
in letters verse) . . . By the Muse of most reverend John
Haydon. London, 1688.

A New Method of Raising Christian Physick; wherein is
showed the cause and . . . cure of all diseases. London,
1688. 4to.

Advice to a Youngster in opposition to advice to a Son,
or directions for your better conduct through the various
and most important events of this life. London, 1688. 12mo.

The Idea of the Law chartered from Moses to King
Charles. London, 1688. 8vo.

The Roman Cyprian Infidelible Almanack; or, general
rules to know all things past, present, and to come. Lon-
don, 1688. 12mo.

*The Holy Guide, Leading the Way to the Wonder of the
World: A Coughed Philosopher, teaching the Knowledge of
all things, past, present, and to come.* London, 1688. 4vo.

Thronage, or, *The Temple of Wisdom*. In three parts
spirituall, naturall, and elementall. London, 1688-9. 8vo.

The Harmony of the World, being a discourse of God,
Heaven, Angels, Stars, Planets, Earth, &c., whereunto is
added the State of the New Jerusalem. . . . London,
1688. 8vo.

Freethoughter; Being a Word in Reason to the
Fancie of Christians, and an appeal to the rational facul-
ties of the mind of man, whether there be not a God.
London, 1688. 8vo.

The True Man's Creed, or, *The Clasp of the Soul-
Crown* . . . with the full discovery of the true Colours Tree,
or best method of the Philosophers. . . . With the Key

Lucy, and Holy Brotherhood of Jesus Christ. Philadelphia: London, 1884. 8vo.

El Hierrovia, or, the English Pigeon's-Tube in the Architecture of Middle East Christian. London, 1884. 8vo.

The philosophical principles of John Haydon need hardly detain us long. That Tytton is the adversary of Santa Feides, that Hyde is the spirit of the cold and dry north, that Santa Feides is the writhing spirit of Nature, that the bodies of the dead rebellious angels become a friction and unpredictable chaos, are matters which will scarcely interest the serious student. The abstracted theories and experiments belong to the lowest stage of this grade degraded science, except in those parts which are fully stolen from *Expensive Philosophy*,¹ and all that is of value in his scattered opinions, geometric revolutions, astronomy, and investigations of spiritual systems, is derived from nature writers. His method, however, are disfigured by his gross imperfections and crudity; but the richness of experiments and images which they occasionally provide make them extremely curious reading. His new, his nature, of ridiculous delusions, his books, one and all, command large prices in the market, and the republishing of his marvellous Romanticism poems and romances, is a venture that deserves well at the hands of all students of the language of revolution.

In John Haydon we find the nature Romanticism, Romanticism, etc., used as a general name, and as terms to compare with. The supposed bodies are confounded with the other delusions, theosophists, etc., and as irrational

¹ Compare the "Temple of Wisdom," vol. 1, last pages, with the Preface to Virginia's "Expensive," and also with the "Jewish Philosophy" of Agrippa, book 1.

category is gratefully bestowed on them. The author declares that he is a member of the Fraternity, but he interprets all its secrets, and expounds all its doctrines, in an authoritative manner, and he claims personal acquaintance with various members of the Society, as will appear from the following:—

Apologue for an Apologue.

I shall here tell you what these Christians are, and that these was their Father, and he was that only; some say they were of the order of Elias, some say the Disciples of Enoch; others declare them to be the Officers of the Government of the World, that are in the spiritual state of the Great King, seeing and hearing all things; they are magnificently decorated, as these was, according to the order of the Elements, Earth related to Water, Water to Air, Air to Fire, as of a man to be one of the Seven, of a Seven a Tenure, or good Christian, of a Christian a paradise of Christian things, and a companion of the holy company of embodied Angels and immortal Angels, and according to these relations, a reasonable, holy, turning themselves, Proteus-like, into any shape.

But there are yet arguments to prove Mr Walcott, and T. Williams, both Christians by election, and that to the miracle that were done by them in my right, for it should seem these Christians were not only initiated into the Mental Theory, but have arrived also to the power of working miracles, as Moses, Elias, Enoch, and the ascending Prophets did, being transported where they please, and one of these went from me to a friend of mine in Devonshire, and came and brought me an answer to

¹ This is stolen from a treatise on the Immortality of the Soul by Henry More, the Platonist, who applies it to the Intellectual principle.

London the next day, which in four days journey, they taught me excellent positions of Astronomy and Earth quakes, they teach the Plagues in Cities, they shew the violent Winds and Tempests, they calve the rage of the Sea and Rivers, they walk in the Air, they breathe the malignant aspect of Witches, they cure all Diseases. I desired one of them to tell me whether my Complexion were capable of the cooling of my good General. When I saw you again, said he, I will tell you, which is when he pleases to come to me, for I know not where to go to him. When I saw him again, then he said, To should pray to God, for a good and holy man can offer no more acceptable sacrifice to God than the salvation of himself, has said.¹

He said also, that the good-God sent us the bridges eyes of God, sending to and fro in the world, with love and pity beholding the innocent misdoers of hardness and single-hearted men, ever ready to do them good, and to help them; at his going away he bid me beware of my meeting friends, who would do me all the hurt they could, and make the Government of the Nation to be angry with me, and not bound to my liberty which truly happened to me. Many things more he told me before we parted, but I shall not name them here.

That *British Crowned Phlox* or *Medowman*, I happily and unexpectedly light upon in Arabia, which will prove a restoration of health to all that are affected with sickness which we ordinarily call natural, and all other diseases. These men have no small weight with the body, Wallford, Williams, and others of the Externality were living, may hang up in the most likely repaysage with those white Doves

¹ This remark is also printed from the same incident by Henry More.

Spoke their Professors, though the unwillingness to acknowledge more of supernatural assistance in art, revealed genius, and prophetic scholarship, than in the calm and distant use of reason, yet for mine own part, I look upon those *Evil Christians* above all men truly inspired, and more than any that professed themselves so five centuries hence past, and I am vexed with admiration of those marvellous and transcendent mechanical operations, for the ordering the Phenomena of the world, I may with out offence, therefore, compare them with *Isaiah* and *Jeremiah*, these skilful workers of the Tabernacle, who, as Moses testifies, were filled with the Spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Yet is it my more argument that these *Evil Christians* were not inspired, because they do not say they are, than that others are inspired, because they say they are, the supposition of what is happened would argue vanity and mockery, when as the pretension of it with sober men would be suspected of some piece of melancholy and distraction, especially in those things, where the great pleasure is the evidence and exercise of reason, not a bare belief, or an inflexible sense of life, in respect whereof there is no true Christian but he is inspired. If any more audacious pretender to goodness and righteousness, wanting either leisure or ability to examine these *Evil Christian* Meditations to the bottom, shall notwithstanding either condemn them or adhere thereto, he hath unconsciously excluded out of his sphere, and I cannot assist him of opinion or help. Yet am I a *Evil Christian*, nor do I speak of opinion, or hope of grace, or for any such matter, there is no cause, God knows, I mean no more, to be what he will be, I am no Physician,

never was, nor never means to be: what I am is what is matter as to my profession.

Lastly, these holy and good men would have us know that the greatest sweet and perfection of a religious soul is the kindly accomplishment of her own duties, in true wisdom and divine love; and these marvellous things that are done by them are performed rather that the world and knowledge within them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness seems to them, but that kindly they may be in a better capacity of making others happy.

This "Apologie" forms a sort of preface to the sixth book of "The Holy Guide," which is thus entitled—

The Rose Cross Unveiled, and the Phoenix,

Temple, Holy Elixir, Chalice, and

Terrible Mountain of the Eastward

discovered and communicated to the

World, for the full satisfaction of

Philosophers, Chymists, Astronomers,

Geometers, Physicians, and Astrologers.

*By John Heydon, Clerk, Advocate, a Servant of God, and
a Secretary of State.*

This publication is a sort of preface to the "Fama Fraternitatis." It represents the Romanicans as acknowledging the reformed church in England, and the Christian Lord Charles Magnus Romanus, and warning "all learned men to take heed of the "Ancient Chymicall Romanicums," published by Elias Ashmole, Esquire."¹ It contains some information on English Romanicums, which can hardly be taken seriously even by an enthusiast.

¹ A notice for this edification will be found in the preface of Ashmole's "Wag in Wind," which states that work he had been published to prevent the loss of an important copy by Heydon, which Heydon, however, done.

believe, but which is worth reprinting as a record of the variety of its details.

The Romanists in England.

At this day the Roman Catholics, that have been since Christ, say their feasting celebrates the west of England, and they have likewise power to raise themselves and warping again, as there did before the birth of Jesus Christ, as you may read in many books.

Dr F. adds, somewhere there is a castle in the west of England, in the north and not in the north, and there the Roman Catholics dwell, guarded without walls, and possessing nothing they enjoy all things. In this castle are great riches, the halls fair and rich to behold, the chambers made and composed of white marble. At the end of the hall there is a chimney, whereof the two pillars that sustain the mantle tree are of blue paper, the mantle is of rich velvet and the floor is made of blue marble inlaid with a ring of blue gold, the grates of blue silver. All the pillars in the hall are of red velvet, and the pavement is of blue paper.

The chambers are hang'd with silk cloths, and the benches and beds are all of white ivory, richly garnished with precious stones, the beds are richly covered, there are many gardens, whereof are all manner of beds cunningly wrought; and in these gardens are grass and roses of most fine gold, most rich marble lined with velvet, and all manner of costly garments.

And there is a walk, but it is bigger than that in Germany, which is as clear as though the sun in the midst of the day had entered in at the windows, yet it is soveraignly steep and impracticable. And there are two servants of the Roman Catholics, two young men. E. B. reports that—
"When I first came to the Society, I saw a great crew with

two months, which did not use great chambers, by which four young men made paths for bread, and two delivered the baskets about two, and they set them down upon a rock about of silk. Then the other two made into the house and delivered them into one man by two leaves at once, and he did set them into the oven to bake. At the other mouth of the oven there was a man that drew out the white loaves and gave, and before him was another young man that delivered them, and put them into baskets which were ready pointed.”

C. B. went into another chamber, eighty-one cubits from this, and the King of China welcomed him. He found a table ready set and the cloth laid, there stood pots of silver and vessels of gold, bordered with precious stones and pearls, and houses and cities of gold in work their hands. There no need to dance. Of all manner of flesh, fowl, and fish, of all manner of meat in the world, there they had plenty, and pots of gold, garnished with precious stones, full of wine. This chamber was made of crystal, and painted thickly with gold and silver, upon the walls were written and engraven all things past, present, and to come, and all manner of golden sentences for the distressed. Upon the pavement was spread silver roses, flowers, and herbs, sweet smelling above all scents in the world, and in this chamber were seven birds flying about and singing marvellous sweetly.

In this place have I a desire to live, if it were for no other reason but what the highest satisfaction applied to the imagination—the presence of celestial, ethereal sounds. Their voices were sweet, their language delicious. Full of this place I will not speak any more, lest readers should mistake me, so as to entertain a suspicion that I am of the Order!

“This passage is taken from *Supernatural Philosophy*. Cf. p. 103 of this history.

The medical and other recipes which are given on the authority of the *Praktikon* may be judged from the following specimens:—

The *Black Ointment* cures good leprous swellings, and mitigates the plague of paps, and cures and partly helps the plague, and breaks the wounds of venomous things. The water of Nila makes the women of Egypt quick of conceit and fruitful; sometimes they bear seven children at a birth, and this is a superabundance. There is a wonderfull virtue in the oil of tobacco, in the lacture of saffron, in the flower of bromate, in squabulene, in common salt, and copperas, indur and made a water, kills the paps of the teatard. Juice of poppy and amber, which is as clear but a hard, stoney paps, called balsam, cures the labour of women and the falling sickness in children.

Now for metals, if it be true, which all men grant, that precious stones show such power and virtue of healing, what shall the virtues of all those metals under a fortissie constitution, made in the convenience of their own planets, do. The miners they will describe, right, tobacco, saying it will cure the stony, burning, paine, falling sickness, paps, leprous, dropsie, if it be worn on the heart-liver. Others they make to cure beauty in ladies, &c.

A perfume of R. C. is compounded of the sulphureous earth and the other. If it be brought to a full resolution, it will shine like the diamond in her fresh eastern glasses. It hath a fascinating, attractive quality, for if you expose it to the open air, it will draw in all birds and beasts, and drive away all spirits. *Alimus Sola*, or the R. C. signed one, is compounded of the other, and a bloody, deep spotted earth; it appears to a glowing consistency, but with a fiery, hot, glowing complexion. It is substantially a red.

misdeeds, uncleaned, divine will, and create all manner of mental imbalances, neuroses, and diseases of the mind.

We give another medicine, which is an essence of discoloured water, the tincture of it is light and bright, it reflects a most beautiful rainbow, and two drops of this water keeps a man healthy. In it lies a blood-red earth of great value.

In the pages that immediately follow, I shall repeat the stories and legends which are to be found in the works of John Rydman, and which have reference to the Rosicrucian Order. They may be permitted to speak for themselves. It is obvious that they are devoid of historical value, but they are all extremely curious, and the piece which I have entitled, "Voyage to the Land of the Rosicrucians," and which forms the general preface to "The Holy Grail," is an interesting romantic fiction.

A very true Narrative of a Gentleman R. G., who tells the mystical history of a Christian Golem.¹

Christian of Basel was once a merchant to God, that a good and holy man could offer no praise, as appears by the acceptance of a gentleman by descent from the house of the Plantagenets, who was in Egypt, Italy, and Arabia, and there frequented the society of the inspired Christians, with whom he became acquainted after this manner. In England, being at a tavern in Chesapeake some to hear and better his judgment of the reputed wine than to drink wine, these gentlemen being of the nature and dignity of Angels, which was interrupted by a gentleman, for so he appeared, that said he merited in the company—"But, you are not for

¹ This story is another truth from the works of Henry More, who does not state that the subject of his narrative was "a gentleman R. G."

from the Kingdom of God." At the same time silent, yet several thoughtful men ; some desired that strange gentleman to sing, but he refused, and being pressed, he gave the gentleman a paper of white and yellow powder, bade him read the chapter that lay open in the Bible in his chamber, and sing with psalm ; then the window flew open and the gentleman vanished.

He burnt the powder as he was bid, and there appeared a shining fire upon the Bible which he had in his hand. This vanished, without he slept, which was done about eight in the morning, Thomas being the attendant, and Mercury in Yaggs. The gentleman conceived that this spirit had been with him all his life-time, so he gathered from certain secondary dreams and visions, whereby he was forewarned as well of several dangers as woes.

Mr Watson and two gentlemen more were at his house, and desired him to go along with them to the Exchange, and deal with them and some other merchants, which he did, and going along, one of them cast a ball of gold upon his breast shining so gloriously that it dazzled the eyes of them all, and this continued all the night of Mercury, who was then in Yaggs. This spirit discovered himself to him after he had for a while year together earnestly prayed to God to send a good angel to him, to be a guide of his life and action ; also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright shining day, no cloud appearing, there fell a drop of water upon his hat, which to this day is not dry, and, I think, never will be, although it be worse in this hot weather.

He prays God to defend him and guide him in the true religion, reading two or three hours in the Holy Bible.

After this, amongst many other dreams dreams and visions,

because in his sleep seemed to hear the voice of God, saying to him, "I will cure thy soul, I can. He that before appeared unto thee." These were the spirit every day knock at his doors about three or four o'clock in the morning. He rising, there appeared a child of four stature, very comely, who gave him a book which he keepeth very well, yet leteth many see it that can prevail with him ; this book is full of divine things, such as I never saw or heard of. Another time his mother did fall down upon the ground and went out, and there appeared before him something about the likeness of a man, round and strong, and made a noise ; he desired to take it up, but it turned like quicksilver, so that he could not handle it.

Many gentlemen have been in his company when he hath been pulled by the soul, so they have seen but could not perceive who did it ; sometimes his gloves, lying at one end of the table, have been brought and given him, but they are the gloves, as they thought, some of themselves.

Another time, being with some merchants at dinner that were strangers to this spirit, and were shocked when they heard the noise but saw nothing, presently a paper was given to the gentleman, who read it, and so did the others. It said that he should come that and that nothing, for the command of his father which heard him should all surely die, and so should all that ought to do him hurt, and so he should be married with a man, and said he shall die such a day, and so died. The merchants were astonished with him, but he told them he of good courage, for there was no hurt towards them, and, the better to comfort them of it, he told the truth of the whole matter.

Ever since this spirit hath been sivealer with him, and by some visible signs did ever shew him his of things, as by

nothing, his right arm, if he did not well, if otherwise, his left, if any danger threatened, he was foretold of it. When he began to praise God in praise, he was promptly raised and strengthened with a spiritual and supernatural power. He daily begged of God that He would teach him His will, His law, and His truth; he set one day of the week apart for reading the Scriptures and meditation, with singing of Psalms all the day as his habit, but in his ordinary conversation he is immensely merry, if he likes his company and he of a cheerful mood, if he talks of any nice thing, or interestingly, or often to discover any secret he is forbidden, or if he at any time would discover any implied secret, he is forthwith admonished thereof in his ears. Every morning he is called to prayer. He often goes to meet the Holy Company at certain times, and they make resolution of all their actions.

He gives them mercy, and the more he knows the more propitious he is, he does not consult any human flesh, and hath by Providence of God been directed through many mortal dangers, even those that sought his life died.

At another time, when he was in very great danger, upon the tumultuous coming to the body of the Sun, and the conjunction of Saturn and Jupiter opposing his movement, he being nearly gone to bed, he said that the spirit would not let him sleep till he had raised him upon and told him he was safely rescued, wherefore he watched and prayed all that night. The day after he escaped the hands of his persecutors in a wonderful manner—one died and the other is very sick. Then came a voice to him, saying, "Gong Qui said in Little Britain."

Many other passages happen to this party daily, as a hundred will testify, but it is no matter labour to make

them all. The man is now alive, in good health, and well known among all men to be a friend to all and doer to the good.

John Doyle examines the Spout College.

Walking upon the plain of Teihorua Hill to study numbers and the nature of things one evening, I could see, between me and the light, a most exquisite female beauty, her frame neither long nor short, but a more decent stature, attired she was in thin loose robes, but so green that I never saw the like, for the colour was not earthly, in some places it was barred with gold and silver ribbands, which looked like the sun and light in the fold of grass. Her head was covered with a blue shining tiffany, which she held up with one of her hands, and looked, as it was, from under it. Her eyes were quick, fresh, and collected, but had something of a start, as if she had been startled with a sudden movement. From her ears did her locks break out, like sunbeams from a mist, they ran distended to her breast and then returned to her cheeks in curls and rings of gold. Her hair behind her was covered in a curious globe, with a small short open flowered with purple and blue-white buds. Her rings were pure silver movable, for she valued no metal, and her garments of burning carmine. In brief, her whole habit was youthful and fiery; it smelt like the Sun, and was thoroughly apt with rich Arabian fragrances.

Whilst I admired her personage, and prepared to make my address, she prevents me with a voluntary approach. Here, indeed, I expected some discourse from her, but she, looking very seriously and steadily in my face, takes me by the hand and softly whispers:—"My love I freely give you,

and with it these letters—mystery and signet; the envelope, the other sheet, he tries to cut both with direction. As for the signatures of the Roman Church, you have my Library to pursue them all. There is not anything here but I will gladly reveal it unto you, I will teach you the virtues of numbers, of names, of angels, and gods of men. I have one precept to command to you—you must be silent. You shall not in your writings reveal my allomance, remember that I am your love, and you will not make me a prostitute. But because I wish you accessible to those of your own disposition, I gave you an emblematical copy of my academy, namely, the *Academia* of the R. O., the motto of numbers, with a full privilege to publish it. And now I am going to the beautiful region, amongst the colored goldbeaters. Let not that proverb take place with you, Out of sight, out of mind. Remember me and be happy."

I asked her if she would favour me with her name. To this she replied very familiarly, as if she had known me long before—"My dear friend M., I have many names, but my best beloved is *Estrope*. Observe in your R. O. *Academia* that the private laws of importance of characters, names, angels, numbers, and gods of men, is what the philosophers are *Sperma* and *Galileo*, but being once completed to a perfect body, the time of stabilisation is past. Now the R. O. is a old time and strange metaphysical laws, signs, rings, and places, with the numbers and names engraves, which at certain times would produce in visible extraordinary effects. The common astrologer he takes a piece of metals, another whoring comets he helps him with a crystal stone, and these they signet with religious characters, and then expose them to the planets,

not in an Affront, but as they dress they know not what. When this is done, all is to be prepared, but though they fail in their practice, they yet believe they understand the Arcana of numbers well enough. Now, my beloved J. H., that you may know what to do, I will teach you by example.—Take a ripe grain of corn that is hard and dry, expose it to the sun, break it a grain or other small, and it will be a dry grain for ever; but if you do bury it in the earth, that the silent subtle mystery of the element may dissolve it, then the sun will work upon it and make it sprout to a new body. It is just thus with the common philosopher, he expounds to the planets a perfect compacted body, and by this means teaches to perform the Black Crucian Gemma, and marry the inferior and superior worlds.

"It must be a body raised into spirit, that the heavenly fire may receive it, which receives and retains the impress of the Intellectual Agents, may be at liberty, and immediately exposed to the sunbeam line of Nature. This is the ground of the Ford, but you must remember that nothing can be solidified without the great magnetism of these Arcana—that they are you know already."

When she had thus said, she took out of her bosom two numerous medals with numbers and names on them, they were not metallic, but such as I had never seen, without that I observe there was in Nature such pure and glorious substances. In my judgment, they were two magical Tablets, but she called them Ephraïm of the sun and moon. These numbers Euterge committed to my journal, and slept in a magic ceremony. She looks upon me in silent wonder, next with a pretty kind of sadness, for we were unwilling to part, but her love of knowledge was

come, and, taking, as I thought, her last leave, she put before my eyes into the ether of Nature, assuming herself as being asleep—whereas she had responded them to me I lookt, admired, and watched myself in that contemplation; their complexion was so heavenly, their countenance so mysterious, I did not well know what to make of them. I turned aside to see if she was still asleep, but she was gone, and this did not a little trouble me. I expected her return till the day was quite spent, but she did not appear. At last, taking my eyes to that place where she sometimes rested, I discovered certain pieces of gold, full of numbers and names, which she had left behind her, and bound by a paper folded like a letter. These I took up, and now the night approaching, the evening star shined in the West, when taking up her money of her flowery gillies, I parted from it in these verses—

— Pretty green bank, flower, and meadow, that were
 Her friends, and ever, will follow all the year;
 The sleep as that, her needed rest to shed
 The gold. Yet for enough to be her bed.
 Thy flowers are her mansion, for this level day
 They were my friends, and wish her this play;
 They found their friends at hand, and in her eyes
 Raptur'd a copy of their charms and state.
 Their verdant points did with their glances smile,
 And sought with her cheeks one play made;
 And did not her with their verdant state smile,
 And with a shower of silk her flowers smile,
 They and seek it till their flowers, and from her hand
 Receive the good for which their verdant smile.
 O happy gillies! though they not had ever
 With that, she made them up almost a flower;
 The flower itself open, and each under ray
 Of her bright looks were of her flowers for the spring.
 That earth is not poor, did make a treasure find,
 And those verdant with roses, open, and gold.¹

Thus much at this time said no more as I followed by my

modern Europe to publish. In, therefore, gentle reader, remembered, that with us you do earnestly pray to God, that it please Him to open the hearts and ears of all ill hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotence, with adoring contemplation of Nature, in His beauty and grace, and to the love, help, comfort, and strengthening of our neighbours, and to the restoring of all the damned by the meritorious blood bought.

I had given you a more large account of the mystery of Nature and the Book-Down, but whilst I studied medicine to cure others, my down under Jane Heydon dyed, and I never found the way sick (for the way was one hundred miles from me), which you are not to my writings, and thus I take my leave of the world. I shall write no more, you know my books by name, and thus I write that some may know me by printing books in my name, as Cole does Col-papers. I return to my first happy situation.

Escape to the Land of the Ancestress.

We travelled from Hydruntum for London and Spain by the north sea, taking with us victuals for twelve months, and had good winds from the East, though soft and weak, for two months' space and more. But then the winds came short into the West, so as we could make little way, and were sometimes in purpose to turn back. Then again there were strong and great winds from the South, with a point East, which carried us up towards the North, by which time our victuals failed us, and we gave ourselves for lost men, and prepared for death. We did lift up our hearts and voices to God, beseeching Him of His mercy that He would discover land to us, that we might not perish. The

next day about evening we saw before us, towards the North, as it were thick clouds, which did put us in hope of land, knowing that part of the world we were nearly unknown, and might have islands or continents hitherto not come to light. We bent our course thither all that evening, and in the dawning of the next day discovered a land flat and full of burrows. After an hour and a half's sailing, we entered into a good haven, the part of a thorn-ory, not green indeed, but well built, and that gave a pleasant view from us. We came close to shore, and offered to land, but straightway we saw three people with banners on their heads forbidding us, yet without any eyes or features, but only waving us off by signs that they made, whereupon, being not a little dissatisfied, we went sailing with ourselves what we should do, during which there came forth to us a small boat, with about eight persons in it, wherein one had on his head a torselet of yellow cane, tipped at both ends with green, who came aboard without any show of distrust, and drew forth a little square of parchment, somewhat yellower than our parchment, and writing like the letters of writing tables, but otherwise soft and flexible, and delivered it to our foremost man. In this scroll were written in ancient Hebrew, ancient Greek, good Latin of the Island, and in Spanish, these words — "Land ye not, none of you, and provide to be gone from this coast within sixteen days, except you have farther time given you. Mean while, if you want fresh water, victual, or help for your sick, or that your ship needs repairs, write down your wants, and you shall have that which belongs to us." The scroll was signed with a stamp of cherubim's wings, not spread but hanging downwards, and by these a cross. This being delivered,

the officer returned, and told us only a word or two more—our answer. Crowding amongst ourselves, the thought of landing, and busy working as every twinkled in each, on the other side, to think the people had language, and were full of humanity, did comfort us; above all, the sight of the river was to us a great rejoicing; and a certain promise of good. Our answer was in the Spanish tongue—that our ship was well, our men strong, and in every ill case, so that if they were not permitted to land, they ran no danger of their lives. Our other man in uniform in particular, adding that we had some little merchandise, which, if it pleased them, to trade for, might supply our wants without being chargeable unto them. We offered some reward in pistoles unto the current, and a piece of crimson velvet for the officer, but he took them not, nor would we ever look upon them, and so left us in another boat which was sent for him.

About three hours after there came towards us a person of place. He had a gown with wide sleeves of a kind of water damask, of an excellent green colour, there were gloves that were. His under apparel was green also, and so was his hat, being in the form of a *beret*, daintily made and set as large as Turkish turbans. The looks of his face came before the house of it. A reverend man was he to behold. He came in a boat partly gilt, with four persons more, and was followed by another boat, whence were some twenty. When he was within a sight-shot of our ship, signs were made that we should send some to meet him, which we presently did in our ship-boat, sending the principal man amongst us, seven men, and three of our number with him. When yet were some within our party of their boat, they called to us to stay, and thereupon the man whom I before described stood up, and with a loud voice,

in Spanish, asked, "Are ye Christian?" We answered that we were, at which he lit up his right hand towards Heaven, and drew it, with his left hand (which is the gesture they use when they thank God), and then said, "If ye will swear by the name of the Saviour that ye are so pious, we have shed blood, lawfully or unlawfully, within forty days past, ye may have licence to land." We said that we were all ready to take that oath, whereupon one of those with him, being, as it seemed, a notary, made us swear of this sort, which done, another, after he had had spoken a little to him, said:—"My lord would have ye know that it is not of yours that he commands not aboard your ship, but for that ye declare that ye have many sick amongst you, he was warned by the conservation of health that he should keep a distance." We were his humble servants, and thanked for great honour and singular humanity to make us that which had been already done, but hoped that the nature of the sickness was not infectious. He let us return, and a while after came the notary aboard, holding a list like an orange, but of colour between orange-brown and white, which was a most excellent colour. He used it for a preservative against infection. He gave us our will, "by the name of Jesus and His mother," and told us that next day, by six in the morning, we should be sent to and brought to the stranger's house, where we should become isolated both for our whole and our work. When we offered him some gratuity, he smiling said he must not be large paid for our labour.

The next morning there came the same officer that came to us at first with his men, to conduct us to the stranger's house. "If ye will follow up advice," said he, "some few will first go with me and see the place, and then

it may be made convenient for you ; then you may send for your sick and the rest of your number." We thanked him, and said that those men which he took of absolute strangers God would reward, and six of us went abroad with him. He led us down three fair streets, and all the way there were gathered some people on both sides as a son, but as we drew a nearer we if it had been not to render us, but to witness us. Several of them as we passed put their arms a little ahead, which is their custom when they feel any witness. The strongest house is here and spacious, built of brick, and with handsome windows, some of glass, some of a kind of masonry of lead. He brought us into a fine parlour above stairs, and then asked what number of persons we were, and how many sick? We answered that we were in all 120, whereof our sick were seventeen. He desired us to stay till he came back, which was about an hour after, and then he led us to see the chamber provided for us, being in number 100. They sat in that house of three chambers, which was better than the rest, might serve four of our principal men ; the rest were to lodge us. The chamber was handsome, cheerful, and furnished easily. Then he led us to a long gallery, where he showed us along our accommodations with, having partitions of cedar, which gallery and cells, being in all 100, were inhabited as an infirmary. He told us that many one sick would well be might be removed to a chamber, for which purpose there were set forth two spare chambers. Then done, he brought us back to the parlour, and lifting up his voice a little, as they do when they give any command, said to us — " Ye are to know that the custom of the land requires that, after this day and to-morrow, which we give you for removing your people from your ship, you are to keep within

down for three days, do not think yourselves restrained, but rather left to yourself. You shall want nothing, there are six of our people appointed to attend you for any business you may have abroad." We gave him thanks with all obedience and respect, and said — "God surely is manifested in this land." We offered him the twenty pounds, but he smiled, and said — "What I want paid!" and so left us. Soon after our dinner was served us, which was right good variety both for bread, meat, wine, &c., better than any that I have known in Europe. We had drink of three sorts, viz. beer, cyder, all wholesome, wine of the grape, and another drink of grain, like our own but more clear, and a kind of grog, like the grog juice, made of a fruit of that country, a wonderful pleasant and refreshing drink. Besides, there were brought us great stores of those sweet oranges for our sick, which were as sweet as candy for sickness taken at sea. There was given us also box of small grey pills which they said our sick should take, one every night before sleeping, to loosen their bowels. The next-day, after that our train of carriages of our men and goods out of our ship was gone what sailed, I thought good to call our company together, and said unto them — "My dear friends, let us know ourselves, and how it standeth with us. We are cast on land, as Jonas was out of the whale's belly, when we were as huddled as the sheep, and now we are on land, we are between death and life, for we are beyond both the old world and the new. Whether ever we shall see Europe God only knoweth. A kind of miracle hath brought us hither, and it must be little time that shall take us hence. Therefore in regard of our deliverance past, and danger present, let us look to God and every man reform his own

ways. We are now amongst a Christian people, full of piety and humanity. Let us not bring confusion of face upon ourselves by showing our views on universalism. They have chosen us for these days, who knoweth whether it be not to take some taste of our manners and customs, and if they find them bad to brand us straight ways, if good to give us further time! For God's love let us go before ourselves as we may be at peace with God and may think grace on the eyes of this people.* Our company with our town landed us for my good advancement, and procured to live soberly and civilly, without getting the least notice of censure. We spent our three days joyfully, during which time we had every hour joy of the amendment of our sick.

The morning after our three days, there came to us a new man, clothed in snow, more than his tunic was white with a small red cross on the top. He had also a tippet of blue linen. He did bend to us a knee, and put his arms round, we saluting him as a very kindly manner. He desired to speak with some few of us, whereupon six only stayed, and the rest avoided the room. He said — "I am by other governments of this house of strangers, and by tradition a Christian priest of the Order of the Holy Cross, and am come to offer you my services, as strangers and chiefly as Christians. The State hath given you houses to stay on land for the space of one week, and let it not trouble you, if your consciences ask further time, for the law in this point is not precise. Ye shall also understand that the strangers' house is at this time void and much advanced, for a knight had up within three 30000 years—as long it is since my stranger arrived in this part. There fore take ye no care; the State will defend you all the time

you stay. As for any merchandise ye have brought, ye shall be well paid, and have your return either in merchandise or gold and silver, for so we do it all now. If you have any other request to make, make it now, study this I must tell you that none of you must go above a yolk, or below (that is with them a mile and an half), from the walls of the city without special leave." We answered, admiring the gracious and parent-like usage, that we could not tell what to say to express our thanks, and he made two others left us nothing to ask. It seemed that we had before us a picture of our salvation in Heaven, for we that were while since in the jaws of death were now brought into a place where we heard nothing but consolations. For the same merciful heart held us on, we would not fail to obey it, though it was impossible but our hearts should be softened to feel further upon this happy and holy ground. Our tongues should cheer to the roof of our mouths as we should forget what his reverend person or that whole nation in our prayers. We also humbly brought him to accept us as his true servants, promising both our persons and all we had in his debt. He said he was a priest and looked for a priest's reward, which was our hearty love, and the good of our souls and bodies. So he went from us, not without tears of tenderness in his eyes, and left us comforted with joy and kindness, saying amongst ourselves that we were now not a land of angels.

The next day, about ten of the clock, the governor came to us again, and, after salutation, said familiarly that he was come to visit us, called for a chair, and sat him down. We, being conscious of our filthy and vile of the manner were, or else gone already, sat down with him, when he began thus:—"We of this island of Apollonia or Cherson in Arabia

(for as they call it in their language), by means of our military situation, the laws of strategy which we learn for our instruction, and our own education of ourselves, have well made part of the habitable world and are ourselves unknown. Therefore, because he that knoweth least is best to ask questions, it is more reason, for the instruction most of the time, that ye ask our questions than that I ask you.' We humbly thanked him, and answered that we received, by the facts we had already, that there was no worldly thing more worthy to be known than the state of that happy land, but since we were sent from the several ends of the world, and hoped sincerely that we should meet one day in the Kingdom of Heaven, we desired to have (as regards that land was so remote, divided by vast unknown seas from where our Father walked on earth) who was the apostle of that nation, and how it was connected to the faith. It appeared to him then that he took great contentment in that question in the first place, "for (said he) it sheweth that ye first seek the Kingdom of Heaven.

"About 10 years after the discovery of our Father, it came to pass that there was seen by the people of Denmark, on the eastern coast of our island, within sight, as it might be some mile into the sea, a great pillar of light, in form of a column or cylinder rising from the sea a great way towards Heaven. On the top was a large crown of light, more resplendent than the body of the pillar, upon which as always a spectacle the people of the city gathered upon the sands to wonder, and after got into a number of small boats to go nearer this marvellous sight. But when the boats were come within about 10 yards of the pillar they found themselves bound and could go no further. They stood all as in a daze, beholding this light as an heavenly sign. There

was in one of the best men of the wise men of the Society of the Holy Christian, whose house or cellidge in the very eye of the Kingshouse, who, having awhile devoutly contemplated this pillar and cross, fell down upon his face, then raised himself upon his knees, and, lifting up his hands to Heaven, made his prayer in this manner:

"I Lord God of Heaven and earth, Thou hast revealedst of Thy grace to them of our order to know Thy works of creation and the manner of them, and to shewen for us an acquaintance to the generation of men; between divine miracles, works of Nature, works of art, and imperfections and illusions of all sorts. I do here acknowledge and testify before this people, that the thing which we see is as Thy finger and a true miracle. And for as much as we leave in our books that Thou never wastest miracles but to a divine and excellent end; for the love of Nature we Thine are here, and Thou createdst them not but upon great cause, we most humbly beseech Thee to prosper this great sign, and to give us the interpretation and use of it in mercy, which Thou dost in some part promise by sending us unto us."

"When he had made his prayer, he presently lifted the boat he was in upland, whereas the rock remained still fast. Taking then for leave his approach, he caused the boat to be softly rowed towards the pillar, but ere he came near the pillar and cross of light broke up, and out thereof shewed forth a fountain of many stars, which also were vanished, and there was nothing left but a small cell of velvet, yet wet at all with water, though it were. In the fore-end of it grew a small green branch of palm, and when the Holy Christian had taken it with all reverence into his hand, it opened of itself, and there were found a book and letter, both written in the parliament, and wrapped in raiment of

known, the book containing all the canonical books of the Old and New Testament, according as you have them, while the apocryphes stand, and some other books of the New Testament, not at that time written, were, nevertheless, thrown. And for the letter, it was in these words —

"I John, a servant of the Highest and Apostle of Jesus Christ, was moved by an angel, that appeared to me in a vision of glory, that I should convey this gift to the books of the sea. Therefore I do testify and declare unto that people where God shall ordain this gift to come to land, that in the same day is come unto them salvation and peace and goodwill from the Father and from the Lord Jesus."

"There was also as well in the book as the letter a great miracle wrought, unknown to that of the apostles in the original gift of tongues, for them being at that time in the land Hebrews, Friesians, and Indians,¹ besides the natives, every one read upon the book and the letter as if they had been written in his own language. Thus was this land moved from infidelity through the apostolical and marvellous evangelium of St. John."

Here he paused, and a messenger called him from us, so that we all that passed in that conference. The next day the same Governor came again to us immediately after dinner, and after we were met, he said:—"Well, the questions are on your part?" One of our members said, what a little pains, that there was a matter we were so hesitating to know that should be said, but encouraged by his own humanity towards us, we would take the hardship to propose it. We well observed those his former words, that this happy island was known to live, and put know most of

¹ The island, notwithstanding, had been visited by strangers for the space of 26,000 years. See p. 124

the natives of the world, which we found to be true, con- sidering they had the languages of Europe, and knew much of our ships and business, yet we, notwithstanding the re- markable discovery of this last age, never heard the least talk- ing of this island, we never heard tell of any ship of theirs that had been seen to arrive upon any shores of Europe. And yet the narrall related not so this, for as witnesses to the secret conduct of such a vast sea voyage came to, but that they should have knowledge of the languages, books, affairs of them that lay such a distance from them, was a thing we could not tell what to make of, for it seemed a propriety of divine power and language to enlighten others, and yet to have others open to us a light to them. As this speaks the Governor gave a grateful smile, and said that we did well to ask pardon for a question which surprised us if we thought that a land of magicians, that was both spirits of the sun into all parts to bring them intelligence of other countries. It was answered by us in all possible humble- ness, but yet with a constant taking knowledge that he spoke it but merely, that we were apt enough to think there was something supernatural in this island, but rather as natural than magical, but to let his lordship know truly what made us doubtful to ask this question, was be- cause we remembered he had given a touch as his former speech that this land had been of many wandering strangers to that he said — " You remember right, and so that I shall say I must reserve particulars which it is not lawful to reveal, but there will be enough left to give you satisfaction. You shall understand that about three thousand years ago, the navigation of the world (especially for remote voyages) was greater than it is now. Whether it was that the example of the Ark that saved the remnant of man from the univer-

will delay, gave confidence to sailors, or what it was, I'm sure is the truth. The Phoenicians and Tyrians had great fleets, or had the Carthaginians, their colony. To reach the East the shipping of Egypt and Palestine was likewise great. Chios also and Samos abounded in tall ships. This island had thirty hundred of great vessels. At that time the land was known and frequented by ships and vessels of all the nations before named, and they had many times more of other countries that were no longer, that came with them—in Persians, Chaldeans, Egyptians, and Grecians, or in almost all nations scattered forth, of whom we have some ships with us at this day. Our own ships were merely vagabond.

"At the same time, the inhabitants of the Holy Land did flourish. For though the narratives and descriptions made by a great man with you, that the descendants of Neptune planted them, and of the magnificent temple, palace, city, and hill (see my *State Chronic Inhabitable Jerusalem*), and the manifold navigable rivers (which as so many channels increased the sea and temple), and the several degrees of ascent whereby men did climb up to the same as if it had been a *State City*, by all postcards and labours, yet so much is true that the metropolis of Judea, as well as Tyre, then called Cypz—Maraca, then named Tyranidol—were striking, proud kingdoms in arms, shipping, and riches. As our time hath made two great experiments, they of Tyranidol through Judea to the Mediterranean sea, and they of Cypz through the South Sea upon this our island. For the former of those, which was into Europe, the same author amongst you had some relations from his State (see the "Harmony of the World," lib. 1, the Preface). Assembled

had the glory of the capture of these forces I saw my nothing; but certain it is there never came back either ship or man from that voyage. Kander had those of Cape End. before them; if they had not met with enemies of great strength. The King of this island, by name Oronoo, who was raised from slaves from death to life, a war man and great warrior, knowing his own strength and that of his enemies, banished the natives as he cut off their backbones from their ships, and attacked both their navy and army with a greater power than theirs, compelling them to render themselves without striking blows. After they were at his mercy, confiding himself only with their oath that they should no more harm arrangements here, he demanded from us all safety; but the Divine vengeance overtook, not long after, those proud enterprises, for within less than the space of one hundred years this island was utterly destroyed by a particular deluge or inundation, then continued then leaving the greatest rivers and the highest mountains to pour down waters than any part of the Old World. The inundation was not just forty feet deep in most places, so that, although it destroyed man and beast generally, yet some few wild inhabitants of the wood escaped. Birds also escaped by flying to the high trees and woods. As for man, although they had buildings in many places higher than the waters, yet that inundation had a long continuance, whereby they of the main that were not drowned perished by want of food. He marvel you not at the thin population of America, nor at the rudeness of the people, younger a thousand years, at the least, than the rest of the world, for there was no such time between the universal flood and their particular inundation. The poor remnant of human seed which remained on their mountains peopled the country

again slowly, and, being simple and strange, were not able to leave behind, and, owing to their poverty. Having labored in their magnificent habitations here, and in respect of the various wild to clothe themselves with skins of tigers, leopards, and great heavy coats, when they came down into the valley and found the wonderful birds which are there, they were forced to begin the custom of going naked, which continues at this day, so that they take great pride in the lack of birds. . . . By their men and that of some we lost our traffic with the Americans, with whom, in regard they lay nearest to us, we had most commerce. As for other parts of the world, navigation did everywhere greatly decay, so that part of intercourse which could be from other nations to begin to be built long since ceased.

But now of the custom of intercourse which sought to be by our sailing to other nations, I cannot say but our shipping for timber, strength, mannan, pilots, and all things is as good as over, and, therefore, why we should not at home I shall now give you an account by itself. There reigned in this island, about nineteen hundred years ago, a King whose memory of all others we most adore, not expeditiously, but as a divine mannan, through a mortal man. His name was Euphrates Tiamolobatus (you may read this at large in our "idea of the Law"), and we esteem him as the founder of our nation. This King had a large heart, inexorable for good, and was wholly bent to make his kingdom and people happy. He, therefore, taking into consideration how sufficient that land was to maintain itself without any aid of the foreign, being 444 miles in extent and of rare fertility in the greatest part thereof; finding also the shipping might be plentifully set on work by taking and by transportation from port to port, and

liberty by saying unto some small islands and far from us, and under the Crown and laws of this State, sending the travelling winds whences this land then was, though nothing wanted to this noble and benevolent intention but to give perpetuity to that which was so happily established. Amongst other fundamentall laws of this Kingdom, he did ordain the liberties and privileges which we have touching entrance of strangers, docking ourselves and ministers of justice. Nevertheless, he preserved all points of humanity in making provision for the relief of strangers distressed, whences you have tasted," at which speech we all rose up and bowed ourselves.

He went on:—"That King also still desiring to give humanity and policy, and thinking it against humanity to detain strangers against their will, and against policy that they should return to discover their knowledge of this state, did ordain that of the strangers permitted to land, as many as all hands might depart as would, but as many as would stay should have very good conditions, wherein he saw as far that in as many ages since the prohibition, we have memory not of one day that ever returned, and but of thunders peevish, at several times, that there to return in our bottoms. What ships he may have reported abroad, I know not, but whatever they had could be taken, but for a dream. For our travelling houses, our long-gone thought fit strangers to receive it, but this restraint had one admirable exception, preserving the good which came both by conversation with strangers, and avoiding the hurt. To shall understand that among the severest acts of that King was both the pre-eminence—the ancient and primitive of an Order, or Society, which we call the Temple of the True Cross, the noblest Institution that

over the open earth, and the builders of the Kingdom. It is dedicated to the study of the works and creatures of God. Some think it borrows the founder's name a little incorrectly, as if it should be F. M. E. C. his house, but the words make him it is spoken. I take it to be descriptive of the King of the Hebrews, which is known with you, and no stranger to us, for we have some parts of his works which you have lost, namely, that Book Genesis II which he wrote of all things past, present, or to come, and of all things that have life and motion. This maketh me think that our King finding himself to quarrel with that King of the Hebrews, honoured him with The Tale of the Foundation, and I find no ancient record the Order or Society of the House of God is sometimes called the Holy House, and sometimes the College of the Six Days' Works, whereby I am satisfied that our excellent King had learned from the Hebrews that God had created the world and all therein within six days, and therefore he concluding that Hence for the finding out of the true nature of things did give it also that second name. When the King had forbidden to all his people navigation into any part not under his crown, he had, nevertheless, this ordinance, that every twelve years there should be six forth two ships appointed to several voyages, that in either of those ships there should be a mixture of three of the Fellows or Brothers of the Holy House, whose special was to give us knowledge of the manners and state of those countries to which they were designed, and especially of the manners, arts, manufactures, and inventions of all the world, and walketh to bring with us books, instruments, and patterns in every kind, that the ships after they had landed the Brothers of the House of God should return, and that the Fellowship II. C. should

may stand till the new season. These ships were not otherwise freighted than with stores of victuals, and remained to remain with the Indians for buying such things and receiving such presents as they should think fit. Now let me tell you how the vulgar sort of mariners are now turned from being discovered at land, and how they that want to get on shore colour themselves under the name of other nations, and to what places these voyages have been directed, and what rendezvous are appointed for the new nations, and the like informations, I may not do it, but thus, you see, we maintain a trade, not for gold, silver, or jewels, nor any commodity of nature, but only for God's first creature, which was light, to have light, I say, of the growth of all parts of the world."

When he had said thus he rose up, and as were we all, for we were intended to have as strange thoughts probably told. He perceiving that we were willing to say somewhat, but had it not ready, descended to make us questions of our voyage and fortune, and in the end concluded that we ought to tell in short what time of day we would demand of the State, for he would procure such time as we desired. Whereupon we all rose up and presented ourselves to kiss the skirt of his tippet, but he would not suffer us, and so took his leave. When it came once amongst our people that the State used to offer assistance to strangers that would stay, we had words enough to get out of our men to look to our ship, and to keep them from going to the Government to worse conditions.

We took ourselves care for diseases, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent, obtaining acquaintance with many in the city, at whose hands we found such humanity as

was enough to make us forget all that was dear to us in our own country. Continually we met with things right worthy of observation and relation, as indeed if there be a nation in the world worthy to hold one's eyes, it is that country. One day there were two of our company taken to a feast of the hierarchy, as they call it, and a most natural, plain, and reserved welcome it is, showing that nation to be composed of all goodness. It is granted to any man who shall live to see thirty persons descended of his body alive together, and all above three years old, to make this feast, which is done at the end of the State. The Father of the hierarchy, whom they call the B. C. two days before the feast taketh to him three of such friends as he liketh to choose, and is seated also by the governor of the city where the feast is celebrated, and all the persons of the family, of both sexes, are summoned to attend upon him. Thus, if there be any doctors or sages, they are compassed and appeared. Thus, if any of the family be distressed or dejected, order is taken for their relief and convenient means to live. Thus, if any be subject to rage, they are repressed and restrained. So, likewise, direction is given touching marriage and the course of life. The governor undertaketh to put in execution the decrees of the Tyrant if they should be disobeyed, though that seldom needeth, with reverence they give to the order of Nature. The Tyrant doth also show them the most firm amongst his men to live as he will with him, who is called ever after the Son of the Tyrant. On the feast day the Father, or Tyrant, cometh forth after Divine Service in to a large room, where the feast is celebrated, which room hath no hall-pier at the upper end. Against the wall, in the middle of the hall-pier, is a chair

placed for him, with a table and carpet before it. Over the chair is a cloth, made round or oval, and it is of an iron somewhat whiter than ours, like the leaf of a silver tree, but more shining, for it is green all winter. The cloth is extremely wrought of silver and silk of diverse colours, tempting or leading to the vice. It is the work of some of the daughters of the family, and is washed over at the top with a fine net of silk and silver, but the substance of it is true silk, when it is taken down, the friends of the family are desirous to have some left to keep. The Tatars converse both with all his generation or lineage, the males before him and the females following him, and if there be a mother from whom both the whole lineage is descended, there is a treasure placed in a hall above, on the right hand of the chairs, with a globe above and a carved window of glass, loaded with gold and silver, where the mother but is not seen. When the Tatar is come both, he smokes down in the chairs, and all the lineage place themselves against the wall, both at his back and upon the sides of the hall, in order of their parents, without difference of sex, and stand upon their feet. When he is set, the room being always full of company, but without chatter, after some pause there remains in front the lowest end of the room a Tartar, or horrid, and on either side of him are young lads, whereof one carries a circle of their shining yellow parchment, and the other a cluster of grapes of gold, with a long stem or stalk. The horrid and children are clothed with patches of sea-water green cotton, but the horrid's mantle is strewn with gold and hath a crown. Then the horrid, with these children, or rather inclinations, comes up as far as the hall goes, and taketh into his hand the circle. That is the King's chamber, containing gifts of revenues and

many privileges, exemptions, and points of honour, granted to the father of the University, it is stated and directed, "To such an one, our well-beloved friend and Confessor," which is a title proper only to the man, for they say the King is debter to no man, but for propagation of his religion. The seal set in the King's charter is R. O., and the King's image enclosed as marked in gold. This charter the lord readeth aloud, the father, or Rector Cressan, standing up, supported by two of his sons. Then the lord unseals the half page and delivereth the charter into his hands, and with that done is an exclamation—"Happy are the people of Aquinas!" Then the lord taketh into his hand, from the other side, the cluster of grapes, which are hastily unravelled. If the robes of the Holy Island are the greater number, the grapes are unravelled purple, with a rose set on the top. If the females prevail, they are unravelled into a greenish yellow, with a rose on the top. The grapes are as number as many as the discontents of the University. This golden charter the lord delivereth also to the Rector Cressan, who presently delivereth it to that some formerly chosen to be in his house with him, who beareth it before his father as an image of honour when he goeth in publick ever after. After this ceremony, the father, or Rector Cressan, retireth, and after some time cometh forth again to dinner, where he sitteth down under the shade—none of his discontents sit with him, except he happen to be of the Holy House. He is served only by his own male children upon the knee, the women stand about him, leaning against the wall. The men behind the half page hath taken on the sides for the guests, who are served with great and costly order. Towards the end of dinner (which is three goodly hours never lasteth above an hour and an half)

there is an *Agnes* song, varied according to the situation of him that sings it for they have an *Agnes* poem, but the subject is always the praise of *Agnes*, *Heck*, and *Alvinsay*, who are the two loveliest people the world, and the last was the father of the *Isidore*, consisting with a thanksgiving for the safety of our *Thomas* *John* *Chant*, in whose book only the books of all are bound. Dinner being done, the *R. Christian*, having withdrawn himself into a place where he maketh some private prayer, cometh forth the third time to give the blessing with all his descendants, who stand about him as at first. He calls them back by one and by one as he pleaseth, though without the order of age he receiveth. The person called (the table being before removed) kneeleth down before the chair, and the father layeth his hand upon his or her head, and giveth the blessing in these words:—" *Thou* (or *daughter*) of the *Holy* *Trinity*, thy father maketh us, the man by whom thou hast breath and life speaketh the words, the blessing of the *Everlasting* Father, the *Prince* of Peace, and the *Holy* Spirit be upon thee, and make the *deeds* of thy pilgrimage good and many." If there be any of his sons of unusual merit and virtue (so they be not above law), he calleth for them again, and with, laying his arms near their shoulders, they standing:—" *Thou*, as it will go art *honest*, give God the praise, and promote in the land!" whilst delivering to each a jewel made in the figure of an eagle of which, which they ever after do wear as the crest of their nation, or hat. Then done, they fall to merriment and dance, and other recreations. This is the full order of that Feast of the *Stone* *Cross*.

By that time six or seven *deans* were up, and I was taken into a straight acquaintance with a merchant of that

city, whose name was Nicholas Wallford, and his son, Seth John Nether. He was a Jew and circumcised, for they have some few signs of Jews yet among them, when they leave to their own religion, which they say the heathen do, because they are of a far differing disposition from the Jews on other parts, giving unto our Father many high attributes, and being the nation of Chamdena extremely. This man of whom I speak would ever acknowledge that Christ was born of a Virgin, and was more than man, he would tell how God made Him ruler of the Seraphims which guard His throne (read the "Mystery of the World"). They call Him also the million way Knight, and the King of the Monach, and many other high names, which, though they be inferior to His Divine Majesty, are far from the language of other Jews. For the country of Agones, the Holy Island, or Chamdena, for it is all one place, this man would make us and of commanding it, being chosen, by tradition amongst the Jews there, to have it believed that the people were of the posterity of Abraham by another son, whom they call Nachman, and that Moses by a secret Cabala (read the "Temple of Wisdom," lib. 4) obtained the Laws of Jerusalem which they now use, and that when Monach should come and sit on the throne of Hierusalem, the King of Chamdena should sit on his feet, whereas other Kings should keep a great distance. Having made the Jewish discourse, the man was wise and learned, especially such as the laws and customs of that nation. Amongst other discourses I told him I was much affected with the relation from some of the company of their Point of the Fraternity, and because propagation of families proceeded from capital copulation, I desired to know what laws they had concerning marriage, and whether they were

told to me with, "Ye dinna ha' mair!" You have reason to
 commend that excellent constitution of the Fount of the
 Family. There dwellers that are partakers of its blessing;
 dwellers ever after in an extraordinary manner. You shall
 understand that there is not under the Heaven so clean a
 nation as that of Apatana. It is the verge of the world. I
 have read in one of your books of an holy hermit that de-
 clined to me the spirit of immolation, and there appeared to
 him a little dark ugly outcrop. But if he had desired to
 see the spirit of chastity of the Holy Island, it would have
 appeared in the likeness of a fair beautiful cherubim, for
 there is nothing amongst mortals more more admirable than
 the chaste modesty of this people. There are no stoves, no
 delicate houses, no curtains. They wander with detesta-
 tion as you in Europe which permits such things; they say
 ye have put marriage out of office, for marriage is a remedy
 for unchastity, unchastity, and natural consequences
 remain as a spur to marriage; but when men have at
 hand a remedy more agreeable to their corrupt will, mar-
 riage is almost expired. And therefore there are men with
 you believe men that marry not, but choose a libertine and
 require single life, and marry that do marry, marry late,
 when the prime and strength of their years is past. When
 they do marry, what is marriage to them but a very bargain,
 wherein is sought alliance, or power, or reputation, with
 some indifferent desire of love, and not the faithful mystical
 union of man and wife that was first instituted? Neither
 is it possible that those who have not away so hardly as
 much of their strength should greatly increase children
 (being of the same matter as chaste men are). So likewise
 during marriage is the man much weakened, as it ought to
 be, if those things were tolerated only for necessity! The

banishing of dissolute places, or secret in cottages, are no more provided to married men than in hostellers, the dissipated customs of things and the delight in masculine refreshments (which are returned into art), make marriage a dull thing, and a kind of imprisonment, or law. They hear you defend these things as done to avoid greater evils, as seductions, debauchery of youths, unchastity lost, and the like, but these vices and appetites do still remain and abound, where'll lust being like a furnace, if you stopp the flames altogether, it will quench, but if you give it any vent, it will rage. As for masculine love, they have no touch of it, and yet there are not so hostellish and masculine friendships as the world is now there. Their usual saying is, that whenever a masculine cannot overcome himself, and that the recovery of a man's self is, next religion, the chiefest trade of all else."

I continued the righteousness of Aquinas was greater than the righteousness of Europe, at which he bowed his head, and went on in this manner. "They have also many war and excellent laws touching marriage. They allow no polygamie. They have ordained that none doe intermarry or contract until a month be past from their last divorce. Marriage without consent of parents they do not make void, but they make it so the children, for the children of such marriages are not admitted to inherit above a third their parents' inheritance. I have read, in a book of one of your men, of a fined commonwealth, where the married couple are permitted before the contract to see one another naked. Thus they dislike, for they think it is more to give a refreshall after so familiar knowledge, but because of many hidden defects in men and women's bodies, they have made every lewde a couple of pooles (which they call holes

and Eve's poster), where it is permitted to one of the friends of the man, and one of the women to see their severely hidden aspect."

As we were thus in confusion, there came one that seemed to be a messenger, in a rich habit, that spoke with the Jew, whereupon he turned to me and said, "You will pardon me, for I am commanded away on haste." The next morning he came to me politely, and said—"There is word come to the Government of the city that one of the Fathers of the Temple of the Most Cross, or Holy Jesus, will be here this day seven night. We have seen some of them this down years. His coming is in vain, but the more is worth. I will provide you and your fellows of a good standing to see his entry." I thanked him and said I was most glad of the news. The day being come, he made his entry. He was a man of middle stature and age, roundly of person, and had an aspect as if he pained men. He was dressed in a robe of fine black cloth, with wide sleeves and a cape. His under garment was of excellent white linen, down to the feet, with a girdle of the same, and a shawl or tippet of the same about his neck. He had gloves that were curious and one with stones, and shoes of purple-coloured velvet. His neck was bare to the shoulders, but his hair was like a helmet, or Spanish mantle, and his locks, of brown colour, curled below it densely. His beard was not round and of the same colour with his hair, somewhat lighter. He was carried in a rich chariot, with six wheels, litter-like, with two horses at either end, richly trapped in blue velvet, embrocaded, and two footmen on each side in the like attire. The chariot was of cedar, gilt and adorned with chryseal, save that the floor and half paravels of cushions, set in borders of gold, and

the forehead the like of manes of the Pers colon. There was also a sort of gold collar upon the top of the mitre, and on the top before a small church of gold with wings displayed. The church was covered with dots of gold lanced upon them. He had before him fifty attendants, men, young men, all in white cotton loose coats to the mid leg, stockings of white silk, shoes of blue velvet, and hats of the same, with five plumes of diverse colours set round like hat-bands. Next before the church went two men bare-headed, in loose garments down to the feet, grey, and shoes of blue velvet, who carried the one a crozier, the other a pastorall staff like a sheep-hook, the crozier being of yew-wood, the pastorall staff of cedar. However, he had none, as it seemed, to read all words and words. Behind his church went all the officers and principals of the companies of the city. He sat alone upon cushions, of a kind of excellent blue plush, and under his feet various carpets of silk of diverse colours, like the Persian but less fine. He held up his bare hand, blessing the people in silence. The street was wonderfully well kept, the windows like ours were not covered, but everyone stood as close as if they had been placed. When the show was past, the *lord* said to me—"I shall not be able to attend you as I would, in regard of some charge the city hath laid upon me for the entertainment of this *Exile Queen*." Three days after he came to me again, and said—"Ye are a happy man, the Father of the Temple of the *Blue Cross* taketh notice of your being here, and commands me to tell you that he will accept all your company in his process, and have private conference with one of you that ye shall choose, and for this hath appointed the day after to-morrow. And because he meaneth to give you his

blessing, he both opened it in the forenoon.² We were at our day, and I was chosen for the prime canon. We found him in a fine chamber, richly hang'd, and carpeted velvet, without any degree to the state. He was set upon a low throne, richly adorned, and a rich cloak of state over his head, of blue satin unbroc'd. He had two pages of honour, on either hand one, richly attired in white. The outer garment was like that he wore in the chapel, but, instead of his gown, he had on him a mantle with a cape, of the same fine black, fasten'd about him. We bowed low at our entrance, and when we were come near his chair, he stood up, holding forth his hand enquired, in posture of blessing, and every one of us stoop'd down and kiss'd the hem of his tippet. That done, the rest departed, and I remained. Then he turned the page forth of the canon, caus'd me to sit down beside him, and spoke thus in the Spanish tongue:—

"God bless thee, my son, I will give thee the greatest jewel I have, I will impart unto thee, for the love of God and man, a picture of the true state of the Roman Church. First, I will set forth the end of our foundation, secondly, the preparations and movements we have for our work, thirdly, the several functions whereunto our fellows are employ'd, and fourthly, the ceremonies and rights which we observe. The end of our foundation is the knowledge of man and some notions of things, and the enlarging of the bounds of Kingdoms to the relieving of all things possible. The preparations and movements are these. We have large tracts of several depths, the deepest reaches 16 000 foot. Some are digg'd under great hills and mountains, so that, if you reckon together the depths of the hill and of the mine, some are above seven miles deep. These mines

we call the lower region, and we use them for all occupations, inductions, refrigerations, and conservations of bodies. We use them likewise for the cultivation of natural means, and the producing of new artificial materials by new processes and materials which we lay down for many years. We use them also sometimes for storing some diseases, and for prolongation of life in hospitals that choose to live there, well accommodated of all things necessary, by whom also we learn many things (read our 'Temple of Wisdom'). We have hospitals in several cities, where we put diverse medicines, as the Chinese do their hospitals, but we have them in greater variety, and some of them more fine. We have also great variety of computers and scales for the making of the earth fruitful. We have towers, the highest about half a mile in height, and some of them set upon high mountains, so that the viewage of the hill with the tower is, in the highest of them, three miles high. These places we call the upper region, ascending the way between the highest places and lowest in a middle region. We use these towers, according to their several heights and situations, for inductions, refrigerations, conservations, and the view of divers matters—as winds, sun, snow, hails, and some of the deep matters also. Upon them, in some places, are dwellings of hermits, where we make sometimes, and extract what is clearest (read our 'Eternity of the World'). We have great lakes, both salt and fresh, whereof we have use for the fish and fowls. We use them also for hospitals of some natural bodies, for we find a difference in things buried in earth, as in ones below the earth, and things buried in the water. We have also ponds, of which some do strain fresh water out of salt, and others by arts do turn fresh water into salt. We have also some rocks

in the midst of the sea, and some bays upon the shore, for works wherein are required the aid and support of the sea. We have likewise various streams and estuaries which serve us for many motions, and whereas for multiplying and collecting winds is not in going down other motions.

"We have a number of artificial wells and fountains, in imitation of the natural sources, also holes bored upon vitriol, sulphur, steel, brass, lead, iron, and other minerals. Again, we have little wells for collection of many things, where the waters take the various quality and better than in vessels of business, and amongst them we have water which we call water of Paradise, being, by that we do to it, made very sovereign for health and prolongation of life.

"We have also great and spacious houses, where we entertain and demonstrate motions—as snow, hail, rain, some artificial means of heat and cold of water, lightning, lightnings, also generation of lakes in the air—as fogs, fairs, and diverse others.

"We have certain chambers, which we call Chambers of Health, where we quickly the cure as we think good and proper for the cure of diverse diseases and preservation of health.

"We have also here and large bodies, of several materials, for the cure of diseases and the restoring of man's body from weakness, and places for the condensing of it in strength of muscles, vital parts, and the very joye and refreshment of the body.

"We have also large and various orchards (for the sports in the 'Harmony of the World') and gardens (wherein we do not so much respect beauty as variety of ground and sople, proper for diverse trees and herbs, some very spe-

ness, where trees and herbs (as art, whereof we make divers kinds of dews, besides the rumpole. In these we practice likewise all conclusions of grafting and insulating, as well of wild trees as fruit trees, which produce many effects. We make by art, in the same orchards and gardens, trees or flowers to come earlier or later than their nature, and to bear more speedily than by their naturall course they do. We make them also by art much greater than their nature, and their fruit greater, sweeter, and of differing taste, smell, colour, and figure from their nature. Many of them we so order as they become of medicinall use.

" We have also means to make divers plants run by several kinds of canals without seeds, and to make divers plants differing from the vulgar, and to make one tree or plant turn into another.

" We have also parks and enclosures of all sorts of beasts and birds, which we use not only for sport or recreation, but likewise for destruction and tryalls, that thereby we may take sight what may be wrought upon the body of man. Herein we finde many strange effects as the continuing life in the though divers parts, which yett survive vitall, be perished and taken forth—remissions of some that come dead in appearance—and the like. We try also all poisons and other medicines upon them. By art, likewise, we make them greater or smaller than their kind is. We make them more fruitful, and contrary wise, more barren than their kind is. We make them differ in colour, shape, stature. We have contrivances and inventions of divers kinds, which have produced many new kinds, and thus we have as the generall opinion is. We make a number of kinds of serpents, worms, flies, fishes, of peacockes, whereof some are advanced (as effects) to perfect creatures,

and have some and propagate. Besides do we this by chains, but have introduced of what matter and common have what kinds of seasons with some. We have also particular points where we make trails upon skins.

"We have also places for level and protection of these kinds of women and skin which are of special use, such as are with you your differences and here.

"I will not hold you long with reciting of our house-rooms, beds-rooms, and kitchen, where are made skins drinks, breads, and meats, rare and of special effects. These we have of grapes, and drinks of other papers of fruits, greens, and roots; also of medicines with honey, sugar, manna, and fruits dried and domestic; also of the leaves or wrapping of trees, and of the pulp of some. These drinks are of several ages, some to the age or less of forty years. We have drinks also brewed with several herbs, roots, and spices, you, with several fishes and white meats, some of the drinks are to other meats and drinks both, so that often, especially in age, do choose to live with them, with little or no meat or bread. Almost all we strive to have drinks of various thin parts, to introduce into the body without taking sharpness, or heating, inasmuch as some of these put upon the back of your hand, will, with a little stay, pass through to the palm and yet taste subtle to the mouth. We have wines which we ripen in that fashion as they become sweetening. Breads we have of several grains, roots, and herbs, some of both and both dried with skins kinds of dressings and seasonings so that some are extremely more appetite, some nourish so as divers the less of them may live without any other meat. For meats, we have some of them as hares, made tender, and marinated, yet without roasting, so a whole host of the

stomach will turn them into good dyes. We have some roots also, broad and slender, which taken by men, enable them to fast long after, and some others that make the very flesh of men's bodies usually more hard and tough, and their strength far more great than otherwise it would be.

"We have dissections, or shops of medicines, wherein you may easily think if we have such variety of plants and living creatures, more than you have in Europe, the simples, drugs, and ingredients of medicines, must likewise be in as much the greater variety. We have those of diverse ages and long fermentations; for those preparations we have not only all manner of exquisite distillations and separations, especially of gentle heats and percolations through diverse sieves, but also most forms of compositions, whereby they incorporate almost as they were natural mixtures.

"We have also diverse mechanical arts which you have not, and stuffs made by them, as papers, tissues, silks, flannels, dainty works of button of wonderful fineness, or velvet also, and many others—cloths likewise, as well for such as are not brought into vulgar use amongst us as for those that are, for you must know that of the things fabricated many of them are grown into use throughout the kingdom, but yet if they did flow from our inventors, we have of them also for private and particular.

"We have furnaces of great dimensions, hot and quick, strong and constant, soft and gentle, intense quite dry, moist, and the like. Above all we have heats so constant of the sun's and heavenly bodies' heats, that just divers inequalities, and, as it were arts, progress and returns, whereby we produce admirable effects. Besides we have heats of drugs, and of bodies and meats of living creatures,

of these liquids and bodies, of liquids and bodies liquid up above, of bodies suspended, and such like—instruments also which produce heat only by motion, places for strong reflections, places under the earth which by nature or art could heat.

" We have also perspective-houses where we make demonstrations of all light and reflections, and of all colours, out of things enshrouded and transparent, we can represent unto you several colours, not as true-beams, as it is in greens and purples, but of themselves single. We support also all multiplications of light, which we carry to great distances, and make as sharp as we desire small points and lines, all variations of light, all distances and things of the night as figures, magnitudes, motions, colours, all demonstrations of shadows. We build also towers round, yet unknown to you, of producing light equally from divers bodies. We produce manner of moving bodies also off, as in the heavens, and represent things near as far off, and things far off as near. We have also helps for the night that show spectacles and planets, and means to see minute bodies distinctly, as the shapes and colour of small flies and worms, observation in water and blood. We make artificial luminous, bodies, and circles about light. We represent also all manner of reflections, refractions, and multiplications of several kinds of objects.

" We have also pictures almost of all kinds, many of great beauty, and to you unknown, crystals like to glass and glasses of divers kinds, amongst them some of metals vitrified, and other materials harder than those of which you make glass; also a number of bodies and superficial materials which you have not, like also kindredness of prodigious virtues, and other rare stones, both natural and artificial. We have magni-

house, where we practice and demonstrate all sounds and their generation. We have harmonies (read the "Harmony of the World") which you have not, of quarter and lower kinds of unison-driven instruments of sound, to you no known, more various than any you have, together with bells and rings that are clearly and sweet. (See my book of "Quintessence and Telemus.") We represent small sounds as great and deep, great sounds as extreme and sharp, we make direct soundings and soundings of sounds which in their original are various. We represent and create all articulate sounds and letters (read my "Cathode, or Art, by which Moses showed us many signs in Egypt"), and the voices and notes of many beasts and birds. We have various helps which, not to the ear, do further the hearing greatly. We have strings and artificial voices, reflecting the voice many times, and, as it were, to sing it, some that give back the voice louder than it came, some clearer, some deeper, some rendering the voice differing in the letters, or articulating sound, from that they receive. We have also means to convey sounds in truths and pages, in strings lost and distinct.

"We have also perfume houses, wherewith we joyne all practices of taste. We create smells which may seem strange. We imitate smells, making them sweeter or other manners than those that give them. We make direct imitations of taste, so that they will deceive any man's taste, and in this Temple of the House Chorus we contain also a cookhouse, where we make all sweetmeats, dry and moist, and phantasies sweet, milk, breads, and others, in far greater variety than you have.

"We have also organ-houses, where are prepared organs and instruments for all sorts of motions. There we imitate

and produce similar motions than any you have, and make and multiply them more ready and with small force, by wheels and other means. We make them stronger than yours are, exceeding your engines and handiwork. We represent also vibrations, instruments of war, and engines of all kinds, likewise new machines and compositions of gun powder, without burning or water and unexpensable, also fireworks of all variety, both for pleasure and war. We imitate the flight of birds, we have new degrees of flying in the air (read the "Familiar Spirit"). We have ships and boats for going under water, also swimming gardens and apparatus. We have counter-locks and other like motions of systems and some perpetual motions. We imitate also motions of living creatures, by means of men, beasts, birds, fishes, and serpents. We have also a great number of other various motions, strange for speaking, dancing, and walking.

"We have also a mathematical gallery, where are represented all instruments, as tools of geometry, in astronomy, geometry, and astronomy.

"We have also houses of devices of the senses, where we represent all manner of sorts of juggling, false appearances, impostures, illusions, and their fallacies, and surely you will easily believe that we, that have so many things truly natural which nature abundantly would in a world of particulars deceive the senses, if we would disguise those things and labour to make them seem more marvellous. But we do hate all impostures and lies, inasmuch as we have already forbidden it to all our handiwork, under pain of speaking and doing, that they do not show any natural work or thing adapted or useful, but only pure as it is, and without all affectation or extravagance.

"There are, my son, the riches of the House of Wisdom

(read our "Temple of Wisdom"). For the second employment and office of our fellows, we have those that bring into human existence under the names of what nations, be our own or mixed, but our soul is B. O., and we must give a day altogether. These bring us the books, abstracts, and patterns of experiments of all other parts. These we call merchants of light.

"We have those that collect the experiments all border Time we call disseminators. We have those that collect the experiments of all mechanical arts, liberal sciences, and practices which are not brought into arts. These we call mystery men. We have those that try new experiments, such as themselves think good. These we call powers or men. We have those that draw the experiments of the former three [persons] into tables and tables, to give the better light for the clearing of observations and of sciences out of them. These we call compilers. We have those that hand themselves, looking into the experiments of their fellows, and out show how to draw of them things useful for man's life and knowledge, as well for works as for strange demonstrations of causes, means of natural demonstrations, and the cause and clear discovery of the virtues and parts of bodies. These we call dewy men or illustrators. Then, after diverse meetings and councils of our whole studies, to consider of the former labours and collections, we have those that take care out of them to direct our experiments of a higher light, more penetrating into Nature than the former. These we call lamps. We have those others that do execute the experiments as directed and report them. These we call illustrators. Lastly, we have those that raise the former discoveries by experiments into greater observations, sciences, and aptitudes. These we call interpreters of Nature.

"We have also artists and apprentices, that the recreation of the former employed men of our intimacy of the House of Commons do not fade, also great numbers of merchants and merchants, men and women. We have examinations which of the inventions and experiments shall be published and which not. We take all an oath of secrecy for the recording of those which we think fit to keep secret, though some of them we do reveal constantly to the State. (Read out 'Temple of Wisdom'.)"

"For our collections and since we have two very long and fair galleries in the Temple of the House of Commons. In one of them we place pictures and samples of all manner of the more men and excellent inventions; in the other we place the statues of all principal inventions. There we have the statues of the discoverer of the West Indies, also the inventions of ships, and the men that was the inventor of arithmetic and geometry, the inventor of music, history, painting, observations of astronomy, astronomy, and geometry, the inventor of works in metal, of glass, shanks of the women, of men, men, and bread; the inventor of paper, and all these by more certain tradition than you have. There have we three inventors of our own. Upon every inventor of value we erect a statue in the invention, and give him a liberal and honourable reward. These statues are some of brass, some of marble and ironstone, some of silver and other special woods gilt and adorned, some of iron, some of silver, some of gold, richly made.

"We have authors hymns and services, which we say daily, of love and thanks to God for His marvellous works; also forms of prayers imploring His aid and blessing for the illumination of our labours, and the turning of them into good and holy men.

"Lastly, we have rivers or runs of seven principal cities of the kingdom, where we do publish such news, profitable sometimes, as we think good, and we do also declare natural derivations of diseases, plagues, courses of harmful creatures, waring, tempests, earthquakes, great inundations, comets, temperatures of the year, and diverse other things, and we give counsel thereupon for the preservation and remedy of them."

When he had said this, he desired me to give him an account of my life, that he might report it to the Teachers of the House of God, after which he stood up, I knelt down, and he laid his right hand upon my head, saying, "God bless thee, my son, and God bless those relations which we have made." I give thee leave to publish them for the good of other nations, for we are here in God's house, a land unknown."

After he left me, having assigned a value of about two thousand pounds in gold for a house to me and my fellows, for they get great happiness when they come upon all nations.

CHAPTER XIV

RECONSTRUCTION IN FRANCE.

When the documents of the Entente were first published, Professor Fuchs tells us that France "had greatly the start of Germany and England" in general knowledge, that she was consequently protected against the delusions of her neighbours, and that Reconstruction "never had even a momentary success" there. On the other hand, Gabriel Hanotaux published in 1915 his "Instruction à la France sur la rivalité de l'Allemagne des Français de la Haute-Garonne," which opens by asserting, without apology of any kind, that the French by their disposition are quick to believe and to follow every species of novel and religious quackery. They are devoid of scientific credulity, and are the laughing-stock of more sober nations. They have credited every absurdity from Frost's denunciations and the *Jeune France* to the representing Fountain of Youth and the immortality and return of Paradise. The history of the Southern R. O. is declared to be the most outrageous of all; their books are useless and completely incomprehensible, even when stripped of their enigmas. None but impostors have claimed to be initiated members, and the false reports spread abroad by the society are propounded to all King doms, and all forms of government.

This book, though dull and verbose, was undeniably masterful in preventing the spread of the new doctrine.

De Quency affirms that France was never wanting in the "ignominious elements of mediocrity," but that she has always lacked its nobler or imaginative part. "On this account the French have always been an unreligious people. And the efforts of Father Bayezou were too much connected with religious feelings, and moved too much under a religious impulse, to command itself to the French."

The first appearance of *Restoration in France*¹ was in the year 1844, when the following mysterious phrase was affixed to the walls of Paris:—"We, the deputation of our chief college of the Brothers of the Holy Cross, now assembling, visible and invisible, in this town, its limits, in the name of the Most High, towards whom the hearts of the faithful turn, every where, without either books, symbols, or signs, and we speak the language of the country in which we live, that we may extricate our fellow-men from error and destruction."

There are at least four different versions of this manifesto. Gabriel Naudin reads:—"By the grace of the Most High : : : we teach, without the assistance of books or signs, how to speak the language of every country where we seek to stop, in order that we may rescue our fellow-men from the error of death." A French brochure, published in 1843, and entitled "*Effrayables personnes faites pour le doute et les prétendues incertitudes, nous leur donnâmes instructions, porte déplorable de leurs maîtres, et leur rendâmes la foi,*" presents still more important variations. "We, the deputation of the College of the Holy Cross, advise all those who seek entrance into our society and congregation, to become initiated into the knowledge of the Most High, in whose name we are at this day assembled,

¹ See Additional Notes, No. VI.

and we will transform them from variable beings into constants, and from variable into fixed, and they shall be transported into every foreign country to which their doors may lead them. But, to arrive at the knowledge of these secrets, we want the reader that we can divine his thoughts, that if more curiosity should prompt the wish to see us, he will never communicate with us, but if an earnest determination to master himself on the request of our confederates should induce him, we will make ourselves to wish as one the truth of our promises, so that we by no means expose the plan of our shade, since simple thought, joined to the determined will of the reader, will be sufficient to make us known to him, and reveal him to us."

To this proclamation, in his "Discours de la Magie," Equias has added: "Public squares resounded loud about this mysterious manifestation, and if any demanded quickly who were the Rose-Croix brethren, we asked no passage frequently took the square apart, and said to him gently:—

"Preliminary to the information which must next be accomplished in the whole universe, the Rose-Croix are the depositaries of supernatural wisdom, and undiverted possessors of all Nature's gifts, they can dispose them at pleasure.

"In whatsoever place they may be, they know all things which are going on in the rest of the world better than if they were present; they are not subject to hunger or thirst, and have neither age nor disease to fear.

"They can command the most powerful spirits and gods.

"God has covered them with a cloud to defend them from their enemies, and they cannot be beheld except by their own consent, had any one eyes more piercing than are the angels.

"Their general assemblies are held in the pyramids of Egypt, but, like the rock whence the spring of Moses issued, these pyramids poured forth them into the desert, and follow them into the 'Land of Promise.'"

No authority is given for this statement, and it is in all probability one of those romantic fabrications with which Elphinstone took pleasure in mystifying his readers, and which make him absolutely worthless as a sober historian.

This manifesto, whatever its original form, attracted general and chiefly hostile attention, and it was announced for its native soil by the pamphletism of the period. No one regarded it as a hoax. "If we seek for the precise origin of this upsurge of wind which now whistles over our country, we shall find that the report of this interesting having been spread abroad some short time since in Germany, certain professors, doctors, and students of that city were moved by curiosity to investigate the matter by means of the new books which were made known to them by publishers after their return from the Frankfurt-fair; but discovering nothing remarkable and extraordinary therein, they preferred, while writing the facts, to direct themselves by this analogy—

*Quam potius veli
Favorem, ventis opem et solis munera,*

and compromise their reputation by assuming the best dimensions, judging that there were both enough in Paris to prevent this folly from degenerating. And, in fact, about three months ago one of these individuals, knowing that the King being at Fontainebleau, the realm tranquil, and Hazards too remote for daily news, there was a sort of city of refuge in Champs, as well as in all cities, concluded to supply you with gossip by placarding the public

place with this nation, containing six lines of manuscript,"¹

On the other hand, the anonymous author of an "Examination of the witnesses and novel Ubbala of the Brothers of the Rose-Cross" accepts the manifesto as authentic, and discusses it with terrible sarcasm. "Paganian blasphemers are to be found in these five lines. In the first place, these marvellous creatures pretend to have studied themselves under the banner of that man, whose they make, the prince of darkness, whom beyond anything. In the second place, they assert that they can become as visible as planets, a quality incompatible to any material body which consists of matter and form, and one which can never be acquired by any legitimate means. In the third place, they boast that they can teach every branch of learning in a moment, without books or signs, which evidently transcends the possibilities of the human intellect, for, though the acquisition of the sciences may be certainly facilitated by means of diligence and opinion, it can only be accomplished by degrees and with time. In the fourth place, they claim to be acquainted with all dialects and with every variety of language—a prerogative never conferred, except on the apostles, whose lives were very different from theirs. It remains to be concluded that such persons are not commissioned by God to save us from error and destruction, but are raised up by Satan to drag into the abyss those souls which are started away by an increasing curiosity."

The most explicit information with regard to the strange manifesto is to be found in the "Frightful Conspiracy between the Devil and the so-called Brethren," a pamphlet

¹ "Introduction à la France," c. iii., p. 46.

full of unknown books, which, however, are so scarce that some of them are worth reproducing as hands as possible. According to the account, the manuscript placed, was posted in several parts of Paris, and awakened the curiosity of the learned and dissipated alike. Every one was interested in the asserted infallibility of the Brethren, and at their gift of tongues. According to some, they must be the managers of the Holy Ghost, others said that they were persons of immense sanctity, the rest, that the whole business was one of illusion and of magic. By many the power of discerning the secret thoughts was admired beyond the other privileges, but that such a faculty was inherent in deity only, and they were suspicious in this respect. Then it was urged that the devil had knowledge of things both past and present, but that if he had knowledge of things present, thoughts must be included in this class, and thus, therefore, the devil might not only know them, but might impart the same knowledge to his ministers.

A certain lawyer of Paris, says the anonymous chronicler, conceived a violent desire to be enrolled in the new order, on account of the obvious advantages of communal hospitality, and he had no sooner formed the project than one of the Brethren appeared before him, and informing him that he could read his thoughts, showed him pointed fingers to mark him that crying at night *Christ* appears a certain mark, when he should sleep his dream. This said, the supernatural being disappeared as suddenly as he had come forth, and the lawyer, convinced by his own reason that there was some truth in the claims of the placed, did not fail to repair to the appointed place, where the same strange man, having watched his eyes, whisked him through a maze of alleys, and brought him to the door of the

Jerusalem. Then his eyes were uncovered, and he found himself in the presence of five unusual persons, who greatly informed him that they too were well acquainted with his operations, but before they could assist them he must be prepared to take the oath of fidelity, and to write four words upon a paper, namely, "I renounce my self." The appropriate preliminary to a new faith was to blindfold each one to the teachings of all the old beliefs. The sceptic complied, after which one of them breathed in his ear, and this breathing he believed to be the wind of the Holy Spirit instead of the devil's whisperings. They caused him to behold marvellous visions by the operation of the hands, instructed him in the magical utterances by which he could become visible at pleasure, in the incantations which he must pronounce against the Roman Church, and in the formulae which he must say both morning and evening to their master Satan, in recognition of the marvels he had lavished for the benefit of the men of that time. Then flanked, they caused the lawyer to step, the magic raiment was rolled over his body, and having been required to believe in the river as deepened, he sat down with them to a sumptuous repast at his own expense, after which his eyes were again bandaged, and he was led back to the meeting place of the previous evening. Though partially drunk, he determined to fulfil his duty and plunge at once into the river, whereas he attempted to swim, in order to cleanse himself more thoroughly, but the unfortunate man was drowned, and thus, says the anonymous historian, he was truly changed from a visible into an invisible being, yet not, also, from one invisible into one visible, for to this day hath his body been discovered by none, though sought for with diligent search. "Such are the first fruits of the study of the marvellous doctrine at the end of last July."

Other stories equally credible are told by the same writer to illustrate the logical consequences of a voluntary association with the infamous Frenchies. A soldier was recommended by them, on his initiation, to reveal himself among a band of menaces, when he was speedily committed. A magistrate of Friendly, in answer to his unexpressed wish, was immediately visited by one of the mystic men in his own cloak, was initiated into the Order, and in two days committed suicide. An Anglo-Frenchman who had returned upon the same odious career, wishing to revisit England, was instantaneously translated to Eochogan; and repeating the dream who had brought him to hear him across the Straits in London, he was seized with fury and cast into the sea between Calcut and Dover with a frightful noise. This occurred in the presence of two hundred Dutch ships on a voyage from Amsterdam to India.

According to this singular and mysterious pamphlet, the Brotherhood of Brethren, who are clustered in the midst of the waters, but whom he distinguishes from the Spanish divinites, numbered in all thirty-six, and they were divided into six bands. Their general assembly was held at Lyons on June 23, 1833, at 10 P.M., which was two hours before the Grand Sabbath of the Whiskers. Then, by the power of an antiscrophagous sacrament, Astorick, one of the princes of the referred band, appeared in light and splendour, and was represented by the angels as a messenger of the Most High. All prostrated themselves before the dream, who asked what they desired, and was assured by their spokesman that they were a little flock which he had assembled, in the name of the master of Astorick, to serve him hitherto in such conditions as were laid down in the paper which he now offered to the custody of the king. In

endorsed the "Articles of Agreement between the Government Republic and the Deputies for the establishment of the College of the Esquimaux." The subscribers swished before the great high to have colored into the following company, namely, they promised to swear with solemnity the orders of the supreme monarch, Republic, maintaining baptism, throne, and nation involved in the name of Christ, detesting and abhorring all forms of poison, concubinage, sorcery, and all high in the composition of the body, promising to produce the teachings imparted to them by Republic through all quarters of the globe, and pledging their houses and their life, without any hope of pardon, grace, or absolution, to perform all this, in proof of which they had signed each of them a vow in the left arm, and had signed this parchment each with his own blood. The magician, on his part, promised to the deputies, secretly and without delay, that he would transport them at any moment from east to west, or from north to south, and cause them to speak naturally every language in the universe. By this agreement he bound himself to enable them to enter and leave all prisons, houses, chambers, and asylums, through closed and locked doors, to enter them with the most persuasive eloquence, to enable them to read hieroglyphs and to read the most secret thoughts, to make them admired by the learned, sought after by the nations, magnified above the prophets of old, and to give each of them, on his signing the parchment, a golden ring marked by a precious sapphire, under which there should be a demon who would act as their guide. Attracted, assuming the likeness of a robust youth, ravened and colored his features, who blindly mistook him for the apparition of a powerful deity, and, being possessed by evil and great

dates, they solemnly bound themselves never to depart from the articles to which they had subscribed, whatever might happen, to turn a deaf ear to the Gospel of Christ, and to publish among all the nations to whom they were transported the truths of the mighty dominion wherewith he was the anointed, in order that by their preaching they might disperse the errors of those men who believed in the immortality of the soul. The articles were then read, confirmed, and approved by Ananias on the part of his master, after which the demons vanished to assist at the Sabbath, which was held, from eleven at night to one in the morning, on the vigil of St. John the Baptist, in the company of the Indians among the Pyrenees. The sacrament was left alone with the Levites, who were to receive the powers granted by being breasted as in the following manner—All stopped naked and prostrated themselves with their faces flat upon the earth; the magicians, with a pot of grease and incense, rubbed each of them, after the ancient fashion of Tarsusian ceremony, on the upper part of the neck, the *ana yita*, the lower portion of the spine, the parts of generation, and the fundament; then he breasted in the right ear of each deputy, saying: "Depart and rejoice in the truth of my promises." He gave the sacramental rag to all of them, and then a sudden blast of wind transported them, at the command of the magicians, an hundred leagues, to the great assembly of the universe. Here, as new colonies, they received from Satan the mark of singleness; six of them were sent into Spain, six into Italy, six into France, six into Germany, four to Sweden, two into Switzerland, two into Flanders, two into Lorraine, and the remaining two into Burgundy. Thus they were commissioned only to go into Catholic countries.

and set into the hands of the brother and the sister, who without the aid of the Church, with the means themselves, are already in the doors of hell. The six who were designated to France reached Paris on July 15th, each lodged separately in great expense, and met daily where the host was named them,—sometimes in Parisiana, on the volcano of Montfaucon, in the quarter of Montmartre, &c. Recognising the delinquency of evangelizing Paris, they spent much time in deliberation, their hotel expenses increased, and the devil already failed in his promise that their purse should always be well supplied. They sold their horses in order to buy furniture and hire lodgings, where they would have more liberty to go in quest of pupils. After the sale, however, they changed their mind, and took two furnished rooms in the *Maison du Temple*, which is actually mentioned in the "Apologie" of Robert Flaubert, as the abode of a *Rationaliste*, and it was at this period that the manuscript placed was affixed by them to the walls of Paris.

The "Examination of the unknown and novel Catechism of the Teachers of the Rose-Cross" agrees with the "Frightful Compacts," in asserting that the chief of these "unspeakable evils" is Satan, that his first rule is the denial of God, blasphemy against the most simple and undivided Trinity, trampling on the mysteries of the redemption, spitting in the face of the mother of God and at all the saints. The second is the abhorrence of the name Christian, renunciation of baptism, the interference of the Church, and the sacraments. By the third they offer sacrifice to the devil, make compacts with him, contract matrimony with him, offer innocent children to him, &c. By the fourth they frequent the ball-rooms, church trials, make poisonous powders, draw

with funds, rob hospitals, ravage fields, destroy orchards, harrass and terrorise their neighbours by the infliction of venereal disease.

The spirit which prompted these grotesque violence, manufactured from the feeble notions of black magic, is easily discernible. The violence was Catholicism incensed by the persecutions of the Revolution; manifested, moving violence by violence, and doctrine of Papal extermination with charges of blasphemy, sedition, and devil-worship. Gabriel Baudin is the most reasonable of all the French Revolutionaries critics, but he is miserably stupid, and explains in a nothing way of classical quotations.

In addition to the privileges and powers which are openly claimed by the Revolutionists, Baudin enumerates the following, some of which are to be found indirectly in their documents, and others he has extracted by a somewhat perverse interpretation. —

"They affirm that the contemplation of their brother occupies everything which has been ever known, observed, or understood, since the creation of the world, through human study, divine revelation, or the administration of angels.

"That they are destined to accomplish the approaching restoration of all things to an improved condition before the end arrives.

"That they possess wisdom and power to a supreme degree, are unilateral owners of all that is desirable among the domains of Nature, and can dispose her gifts at will.

"That in whatever place they may be they know all that takes place elsewhere better than if they were present.

"That they are subject neither to hunger, thirst, age, illness, or other natural necessities.

"That they learn by revelation of those persons who are worthy of admission into their society.

"That it is possible for them always to live as if they had created from the beginning of the world, or would remain till the end of the ages.

"That they possess a book in which they can ascertain all things which are to be done in books now existing, or will be found in the books of the future.

"That they can compel the most mighty spirits and demons into their service, and by the power of their incantations can draw pearls and precious stones from the earth.

"That God has revealed them in a cloud to conceal them from their enemies, unless, at least, they have eyes more penetrating than the eagle's.

"That the first eight Brothers of the Rose-Cross had the gift of looking all diseases to such an extent that they were overwhelmed by the concourse of sufferers, and that one of them, who was an adept in Kabalistic Mysticism, visited the sick called H., cured the young Count of Norfolk of the leprosy when he was in England.

"That God has determined to increase the number of their Fraternity.

"That they have discovered a new language to give expression to the nature of all things.

"That by their means the temple-crown of Egypt will be given into the East.

"That they confess freely and publicly, with no fear of reproach, that the pope is Anti-Christ.

"That they denounce the blasphemies of East and West, meaning Mahomet and the Pope, and recognize but two sacraments, with the communion of the early Church, renewed by their congregation.

"That they acknowledge the fourth monarchy and the Empire of the Romans as their Lord, and as the Lord of all Christians.

"That they will furnish him with more gold and silver than the Spanish King derives from both the Indies, the more so as their treasures are inexhaustible.

"That their college, which they name the College of the Holy Ghost, was rather an agony, even should a hundred thousand persons behold and remark it.

"That they possess several mysterious volumes in their library, one of which, that, namely, which they prize most in the Bible, is that which the reverend and distinguished father B. C. held in his right hand after death.

"Finally, that they are convinced and certain that the truth of their machine will shew to the very end of the world."

The voice appears to have been raised in France in defence of the persecuted Bible. "It is known upon the contemporary authority of the *Mémoires de France*," says a writer in "*Chambers' Journal*," "that a popular poem"—the natural result of those suspicious volumes—"was recited by the four chiefs of a sect, some of whose members had even been seen. . . . The most dissimulation about them was duly reported, and proved false. An undertaker asserted that a mysterious stranger entered his inn, regaled himself on his host, and suddenly vanished in a cloud when the bill was presented. Another had been served as merry a trick by a similar stranger, who lived upon the cheapest fare, and drank the best wine of his house for a week, and paid him with a handful of new gold coins, which turned into silver on the following morning. It was also said that several persons on awakening in the middle of the night found

individuals in their bed chambers, who suddenly became nervous, though still palpable, when the alarm was raised. Such was the consternation in Paris, that every man who could not give a satisfactory account of himself was in danger of being pulled to death, and great diligence kept with loaded muskets at those looking out, to take vengeance upon any Robespierres who might violate the sanctity of their chambers.*

In two years the excitement died away; no further manifestations were attempted, and the mysterious Order of the Lullabies of the Sans-Culots, if it had in reality ever visited Paris, degraded to mere infantile games, and its very existence was shortly afterwards forgotten in the interests of the next splendored novelty.

CHAPTER IV

CONNECTION BETWEEN THE ROMANIC AND FRANKISH.

FRANKISH DEEDS afford us the "main theme" of his concluding chapter thus "Franks are neither more nor less than Romanians as modified by those who transplanted it into England." His elegant and interesting hypothesis rests on a microscopic dissection of actual fact. A passage in Field's response to the "Kaiserliche Epitaph" of Gessner states that the *Franks* *R.* *C.* are descended to be called *apud* or *aplos*. The German critic's discriminating commentary on this statement is that the old name was abolished, but as yet a new one had not been conferred, and that the immediate hint for the name *Monks* was derived from the Romanian legend concerning the "House of the Holy Ghost," an alleged building which typified the main purpose of the Society. Having followed *Franks* to the renowned British Romanian, *Frederic Fabre* returns on a Quaker quest through the folds of his return in search of corroborating passages, and discovers in the "Germanic Roman," which Field discussed, as we have seen, that *Franks* was the high symbol of the human temple in which men are stones, and that the author calls upon his students to be transformed from dead into living philosophical stones.¹ "Franks are, trans-

¹ The passage happens to occur in the Epitaph from the first volume twenty to a German epiphany, which was printed in the "Germanic Roman," but for which neither Field nor the unknown English Poet are responsible.

systems, do implicit contain in higher three philosophies." On this foundation rests his whole hypothesis concerning the transfiguration of the Rosicrucian Fraternity and its reappearance in the Masonic Brotherhood. It is needless to say that it is clearer and satisfactory in the extreme.

I do not propose to discuss the origin of Freemasonry. That vexatious question has been perpetually debated with singularly unsatisfactory results. All I am concerned with proving is that there is no inseparable connection between Masonry and Rosicrucianism. The former is defined by its initiates to be "a science of morality, veiled in allegory, and illustrated by symbols," and again as "a system of Christian taught, in a manner peculiar to itself, by allegories and symbols. . . Its ceremonies are external additions, which affect not its substance." The true doctrine of the unity of God and the immortality of the soul constitutes "the philosophy of Freemasonry." It has never been at any period of its history an association for scientific research and the experimental investigation of Nature, which was a primary object with the Rosicrucian Brotherhood. It has not only never laid claim to the possession of any transcendental means of alchemy and magic, or to any skill in medicine, but has never manifested any interest in these or kindred subjects. Originally an association for the diffusion of natural morality, it is now simply a brother society. The improvement of mankind and the reorganization of philosophy were and are its eternal objects, and these also were the dream of the Rosicrucians, but, on the other hand, it has never aimed at a reformation in the arts and sciences, for it was never at any period a learned society, and a large proportion of its members have been chosen from illiterate

doctors. It is free alike from the enthusiasm and the errors of the older Order, for though at one time it appears to have excluded Catholics from its ranks, as at that day the Catholic Church excommunicated and deposed its members, it has been singularly devoid of prejudice and singularly unaffected by the errors of the time. It has not committed itself to moral Arianism; it does not call the Pope Antichrist; it does not regard a universal cataclysm. It presents a natural society, and has no little interest in mysticism that it fully misinterprets and practically despises its own mystical symbols.

Those who believe in the hypothesis of Freimaurer Order cannot show that Field was either a Rosicrucian or a Freemason. There is some reason to believe that the former Brotherhood fell apart up subsequently into different sections, but there is no title of evidence to prove that they developed into Freemasons. Mackey says that they preserved their existence till the middle of the eighteenth century, and then ceased to meet on account of the death of one of their chiefs named Tron, but he does not state his authority. He also tells us that out of the Rosicrucian Fraternity there was established in 1773 that association called "The Brothers of the Golden Cross," whose characteristics are described by Raymond Birkby: "This Society was very numerous in Germany, and even extended into other countries, especially into Sweden. A secret schism from the Rosicrucians was the society of 'The Detached Brothers of Asia,' which was organized in 1798, and whose pursuits, like those of the parent institution, were connected with alchemy and the natural sciences. In 1795, it attended the dissolution of the police, and, two years later, received a fatal blow, in the revolution of all the

ments by me, Roling, a trustworthy member of the association."

These statements must be taken at their value, but even doubtful facts are of equal weight with hypotheses founded on assumptions of the most questionable kind, and supported by tortured quotations. It is, however, on the universal consensus of unopposed Masonic opinion that I should found the question of the *Robinson* case. Mackay, in the "Synoptical Letter" to his "Symbolism of Freemasonry," says that the *Robinsonian Society* resembled the *Masonic* in its organization and in some of the subjects of its investigations, "but it was in no other way connected with Free Masonry." In the "Letter" he again tells us that "the *Robinsonian* had no connection whatever with the *Masonic* fraternity," and that it is only malignant revilers, like *Barnes* in his "Mysteries of Jacobinism," who attempt to identify the two institutions. Other authorities are not less pronounced in their opinions.

It is to the initiation of the Rose-Cross degree in Freemasonry that the confusion of opinion on this point is to be mostly traced. When ill-informed persons happen to hear that there are "Sovereign Priests of Rose-Cross," "Priests of Rose-Cross de Evoker," &c., among the *Masonic* Brothers, they naturally identify these spiritual exponents of such recommendations with the mysterious and accompanying *Sovereigns*. The origin of the Rose-Cross degree is involved in the most profound mystery. Its foundation has been attributed to *John Valentin Andrews*, but this is an ignorant tradition, arising from the alleged connection of the *Hermetic* of *Wilmshurst* with the society of *Christian Rosenkreutz*. There was no trace of its existence before the middle of the eighteenth century, though the

"*Hiéronymus Mayenneque*"¹ declares that it was created in Toulouse by Gollig de Bevilles in the year 1700, and that the Rose was emblematic of mercy and the Cross of immortality. It professes to deal with the spiritual side of alchemy, and to seek that same mysterious Stone which was the object of Basil Valentine, Paracelsus, Kabbalah, and the late iatro-philosophers of psycho-chemical transmutations. Yet the shallow pretence has deceived no one, for the wildest tradition of the volatile mercury upon exclusively points to transmutated spiritual mercury, and not to the eternal transmutation of metal and material platitudinarian—that is to say, the alchemical symbolism of Mercury, ignorantly adopting a garbled alchemical terminology, have fallen into the gross and perverse error of interpreting alchemical symbolism merely instead of paradoxically. Sovereign chapters and sovereign princes of Rose Cross, Knight Prince of the Eagle and the Pelican, and Prince Perfect Masters, should continue to show simplicity, no one will dispute their proficiency as initiators of the golden-mountain mystery, but, in the name of the Great Architect, let them leave the merely remarkable mystery of the philosophic gold to the true Rose of the Doctors.

The Rose-Cross degree is represented by Collis as the esotericism of Masonry. It has three points, of which the two first are called Sovereign Chapters, and the third the Mystic Supper, which is held four times a year. The preceding officer is dignified with the sublime title of "Ever Most Perfect Sovereign," the two Wardens are "Most Excellent and Perfect Brothers." There is also a Master of

¹ "*Hiéronymus Mayenneque*, ou Recueil d'Expériences de toutes les parties de l'Alchimie créées dans le secret des Mayenneux." *J. Paris*, 1699, 4vo.

the Convention, and the brethren are "Most Respectful Knights." The annual festival of the order is celebrated on Master Tuesday. The jewel is "a golden sceptre, encased as an arc in the extremity part of a circle, at twenty-two and a-half degrees," according to Mackey. Curble describes it as a triangle formed by a compass and a quarter of a circle. "Between the legs of the compass (the center being in the arc of the circle) the center is occupied by a hill eleven feet, whose stem arises around the lower limb of the compass, at the foot of this stem, on the same side on which the stem is exhibited, is the figure of a palace receiving its heat in food its young, which are on a nest surrounding it; while on the other side of the jewel is the figure of an eagle, with wings displayed. On the arc of the circle the P. W. of the degree is engraved in the center of the Jewel."¹ A triple crown represents the head of the Order. This symbolism is undoubtedly borrowed from the Rosicrucians, which in the whole extent of the connection suggested to connect between the two Orders. The Rose-Cross degree in Freemasonry is admitted to be "a modern invention." The ritual of the masonry in the three grades of this degree will be found in Curble's "Secret of Freemasonry," and in the first volume of Mackey's "Secret Symbolism of all Ages and Countries."

¹ Mackey's "Lessons of Freemasonry," p. 554.

CHAPTER XVI

INDIAN ROMANICAN SOCIETIES.

It is an opinion entertained by the chief or modern theologians of the circle, that the true Romanican Brotherhood originated with India, and this notion is said to be corroborated by a Latin pamphlet of Hieronymus Neubauer, published in 1818, under the title "*Pro christiana educatione in Fratribus Sans Critis*," and which was afterwards translated into French. They have developed into Tibetan Brothers, have exchanged Protestant Christianity for certain Buddhism, and are no longer interested in the members of the host. Their chief activity is the paper still remains—they have not put their hands to paper with words, but probably expect to accomplish this long-desired project about the period of the next general convocation.

There is an interesting theory which might be debated with profit. I have not personally discovered much trace of the Romanicans in India, but the absence of historical documents on this point affords a fine field for the imagination, which wishes like Mr. Hargrove Jennings should not allow to be follow. In my present capacity as a historian, I have not been able to follow in the footsteps of the Fraternity further than the island of Mauritius. Thanks to the late Mr. Frederick Hocking, whose valuable library of books and manuscripts, treating of all branches of mysticism, has been recently dispersed, I have discovered that a certain

Comte de Chantal accomplished the mission upon his first
 place in the close of the last century, and that he initiated
 another visit into the reputation of the Bonaventuran Frater-
 nity. The Comte de Chantal was possessed of vision at a
 distance, and witnessed the horrors of the French Revolu-
 tion from a vast distance, with amazing perspicuity, by
 means of the mind's eye. The following curious document
 will be read with no ordinary interest :—

*Copy of the Address made by Sr Bonaventura to the Society of the
 Holy Cross by Le Comte de Chantal at the Island of Marseilles,
 with the Seal of the Society.*

SEA OF MARSEILLES, DORMANT OF FORTIFICATION,
 18th Day 1794

In the name of Alpha 1897, the True and only God Most
 Great in Trinity

I, Bonaventura Bonaventura, do hereby promise, in the most
 sincere and solemn manner, faithfully to observe the follow-
 ing articles, during the whole course of my natural life, to
 the best of my knowledge and ability, which articles I
 hereby confirm by oath and by my proper signature here-
 unto annexed

One of the worthy members of the august, most ancient,
 and most learned Society, the Investigators of Divine,
 Spiritual, and Natural Truth (which society more than two
 centuries and a half ago (i.e., in 1595) did separate them-
 selves from the Free-Masons, but were again united in con-
 sistent among themselves under the denomination of Order
 Holy Cross, Brothers of the Holy Cross, i.e. the Brothers
 who believe in the Grand Adventure made by Jesus Christ
 on the Holy Cross, stained and marked with His blood, the

the redemption of Spiritual Nature, having thought me worthy to be admitted into their august assembly, as quality of a Member, Apprentice and Brother, and in pursuit of their sublime knowledge, I do hereby engage in the most solemn manner—

1. That I will always, to the utmost of my power, consider myself as becoming a worthy member, with sobriety and purity, and be endeavor to prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.

2. That doctrine, truth, and protection of the august assembly may be guarded against, I will never openly publish that I am a member, nor reveal the name or person of such members as I know at present or may here hereafter.

3. I solemnly promise that I will never during my whole life publicly reveal the secret knowledge I receive at present, as may receive at a future period from the Society, or from one of its members, nor even privately, but will keep our secrets sacred.

4. I do hereby promise that I will instruct for the benefit of good men, before I depart this life, one person, or two persons at most, in my secret knowledge, and initiate and receive such person (or persons) as a member or apprentice into our Society, in the same manner as I have been initiated and received, but such person only as I believe to be truly worthy and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge. And as there is no distinction of men in the Spiritual World, neither among the Blessed Angels, nor among the rational immortal Spirits of the human race; and as we have had a Semiramis, Queen of Egypt, a Nephthys, the

proprietors, a Freemason, the wife of Plannell, and, lastly, a Leona Constantine, Abbess of Clarent, who was actually received as a practical member and master into our Society in the year 1784; which women are believed to have been all possessors of the Great Work, consequently *Secrets Secret* Masters, and members of our Society by possession, as the possession of this our Art is the key to the most hidden knowledge; and, moreover, an oblation was mandated to mankind by means of a woman (like Enoch Tyburn), and so Salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every glory in the next life. We will not hesitate to receive a worthy woman into our Society as a member apprentice (and even as a practical member, or master, if she does possess our work practically, and has herself accomplished it), provided she is devoid, like Freemason, Plannell's wife, to be sober, pure, discreet, prudent, and reserved, of an upright and blameless conduct, and desirous of knowledge.

3. I do hereby declare that I intend, with the permission of God, to commence our great work with mine own hands in such circumstances, health, opportunity, and time will permit, 1st, that I may do good therewith as a faithful servant, 2nd, that I may merit the continued confidence which the Society has placed in me as quality of a member apprentice.

4. I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear as a public character in the world by

leaving other vain hopes of nobility and van glory, which are all fleeting and vain, but will endeavour to live a sober and virtuous life, as becomes every Christian, though not possessed of so great a temporal blessing; I will devote a considerable part of my abundance and expensibility (notwithstanding industry to work of private charity), to aged and deeply-afflicted people, to poor children, and, above all, to such as love God and not ungodly, and I will avoid an extravagant banquet and the profusion of public beggars.

I will communicate every new or useful discovery relating to our work to the nearest member of our Society, and hide nothing from him, seeing he must, as a worthy member, possibly share it, as propitious to charity; on the other hand, I will hide those secret discoveries from the world.

6. I do, moreover, solemnly promise (should I become a master and possessor) that I will not, on the one hand, assist, aid, or support with gold or with silver any potent monarch, King, or Sovereign, whatever, except by paying taxes, nor, on the other hand, any papists, or particular set of men, to enable them to revile against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the revelation of St. John, which are but overwhelming; I will not interfere with affairs of government.

7. I will neither build churches, chapels, nor hospitals, and such public charities, as there is already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give any salary to a priest or churchman as such, to make him more proud and reckless than he is already. If I relieve a distressed worthy clergymen, I will consider him in the light

of a person discussed individual only. I will give no clarity with the view of making my name known to the world, but will give up ideas privately and secretly.

15. I hereby promise that I will never be ingrateful to the worthy friend and brother who initiated and rescued me, but will respect and oblige him as far as lies in my power, in the same manner as he has been obliged to promise to his friend who rescued him.

16. Should I travel either by sea or by land, and meet with any person who may call himself a brother of the Deep Ocean, I will examine him whether he can give me a proper explanation of The Universal Law of Nature, and of our aspect for searching and magnifying the same under the form of a soul, whether he is well acquainted with our work, and whether he knows the sacred character and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and brother of our Society. Should I find him superior in knowledge and experience to myself, I will honour and respect him as a master above me.

17. If it should please God to permit me to accomplish our Great Work with my own hands, I will give praise and thanks to God as becometh proper, and devote my time to the doing and promoting all the good that lies in my power, and to the pursuit of true and useful knowledge.

18. I do hereby solemnly promise that I will not sin against wickedness and dishonesty, thereby offending God by administering the violence for the human body, or the worst possible, to a patient, or patients, infected with the venereal disease.

19. I do promise that I will never give the Formulated Metabolic Medicine for transmission to any person living,

He, not a single grain, unless the person is an initiated and received member and Brother of the Holy Cross.

To keep faithfully the above articles as I now receive them from a worthy member of our Society, as he received them himself, I willingly agree, and sign this with my name, and offer my soul to the same. So help me God. Amen. H. SACRISTAN, L.L.

I have initiated and received Mr. Hughmond Buxton, Doctor of Physic, as a practical member and brother above an apprentice in company of his said learning, which I certify by my name and seal.—
MORTON, 12 Sept. 1794. J. G. CHAM, F.R.C.



THE PHILOSOPHER'S SEAL OF THE SOCIETY OF THE ROSICRUCIANS.

Among Mr. Hockley's manuscripts there is also the "Diary of a Rosicrucian Philosopher" during the first period of the work. It describes the preparation of the first matter, and breaks off abruptly after a few leaves. Whether this unnamed philosopher was a true Rosicrucian,

and whether the *Comité de Clarend* could lay claim to that distinction, are problems which cannot be solved. Individual preferences and inevitable associations have occasionally appeared ever since the publication of the "Paine" and "Confessions-Polemiques."

It is certain that a pseudo-society existed in England before the year 1836, for in that year we find Geoffrey Higgins saying that he had joined neither the Troughs nor the Boscawens. "I have abstained from becoming a member of them, that I might not have my tongue tied or my pen restrained by the engagements I must have made on entering the chapter or company. But I have reason to believe that they have not become, in a very particular manner, what is called exclusively Christian Orders, and on this account are thought, by many persons, to be only a bastard kind of society. They are real societies, and they ought to be of that . . . universal Christianity or Christianity, which included Jews, Peshawars, Brahmins, Mahomedans." He identifies the Troughs and Boscawens with Masonic Peshawars, and asserts the Real universality of Germany to be ignorant of their origin, "but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gynaecophanes, and this is probably true."

The present Romantic Society of England, in its remodeling more than thirty years ago, cut off by mutual consent its connection with the few ancient members then existing, who were probably representatives of the "Peshawars" referred to by Higgins, and established itself as a public body, in so far as the lack of its existence was not itself a secret. A previous Institution (the Mystery) is an antique with qualifications of candidates, as will be seen in the Constitution of the Society. The reason for this regulation

is that certain Masonic secrets are revealed to the accepted, and it would otherwise be unfair to Masonry. Thus, on his admission as a member, the candidate is required to repeat the Masonic secrets.

I am enabled to present to my readers, from various authentic repositories, the

Rules and Ordinances of the American Society of England.

The Society of Freedom of the Holy Cross is totally independent, being established on its own basis, and as a body is no otherwise connected with the Masonic Order than by having its members selected from that fraternity.

I. That the meetings of the Society shall be held in London, at such times as the majority of members shall select, on the second Thursday in January, April, July, and October in each year. The brethren shall then together elect a year, at such time and place as the majority may select. The first meeting in the year shall be considered as the obligatory meeting, and any member unable to attend on that occasion, or at the largest meeting, shall be required to send a written excuse to the Secretary-General. Each brother present at the largest shall pay his quota towards the expenses thereof.

II. The Officers of the Society shall consist of the Three Mays, a Master-general for the first and second years, a Deputy Master-general, a Treasurer-general, a Secretary-general, and seven Associates, who shall form the Representative Council of the Brotherhood. The Executive Officers shall be a President, a Conducter of Services, an Organist, a Task Master, a Herald, a Guardian of the Temple, and a Medallist.

III. The Master-general and the Officers shall be elected

usually at the obligatory meeting, and shall be selected into their second office on the same evening. The Master-general shall then appoint the Assistant Officers for the year.

17. No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Acolyte, and have attained the third Order; and no brother shall be eligible for the office of Treasurer-general, Secretary-general, or Assistant unless he is a member of the second Order.

18. The Society shall, in conformity with ancient usage, be composed of nine classes or grades, and the number of brothers in each class shall, in conformity with ancient usage, be regulated as follows:

1st, or grade of Scholar	25
2d, " Disciple	25
3d, " Fructifier	25
4th, " Philosopher	15

Total . . . 90

These shall form the First Order.

5th, or grade of Adeptus Junior	15
6th, " Adeptus Major	15
7th, " Adeptus Exemptus	5

Total . . . 35

These brothers shall compose the Second Order.

8th, or grade of Magister Templi	5
9th, " Magus	5

Total . . . 10

These shall be considered as the Third (or highest) Order, and shall be entitled to seats on the Council of the Society.

The senior member of the work grade shall be designated "Supreme Master," and the other two members Senior and Junior Substitutes respectively. The grand total of members shall thus be limited to 144, or the square of 12. The numbers of regional Masters or Adepts shall not be restricted, but numbers only shall be permitted to be present at the ceremonial meetings of the Society.

VI. The distinction of Honorary Member may be conferred upon without restriction, provided that their election to such membership shall be unanimous, and that their number be strictly limited to 18, or the square of 3. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be elected from the honorary members. A Grand Patron may also be elected in like manner.

VII. No initiate shall be admitted into the Society unless he be a Master Mason, and of good moral character, upright, helpful, and intelligent. He must be a man of good abilities, so as to be capable of understanding the revelations of philosophy and science, possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject, names of initiates may be submitted by any member at the meetings of the Society, and if approved after the usual meeting, they shall be placed on the roll of Novices, and included for an initiation next to the list of members.

VIII. Every Novice on admission to the grade of Scholar shall adopt a Latin motto, to be appended to his signature on all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brothers shall be at liberty to adopt the same motto.

IX. The fee for admission to each Order shall be ten shillings, and the annual subscription from every member to defray the contingent expenses of the society shall be five shillings. The regular fee for a nation or company shall be seven shillings and sixpence.

X. As vacancies occur in each grade, by death, resignation, or otherwise, the members of each grade shall elect brethren from the next grade to supply the vacancies thus created.

XI. The Master-general shall have the superintendence and regulation of the ordinary affairs of the Society, subject, however, to the vote of the Mag. in matters relating to the fund. He shall be assisted in the discharge of his duties by the Council, and shall be empowered to arrange for the due performance of each company, by appointing well-qualified brethren to act as Colonels, Captains, Quarter and Guards, in the various grades of the first and second Order. The M. G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honors due to his important office.

XII. The Deputy Master-general shall, in the absence of the chief, preside at all meetings in his absence, and in the absence of any First Master-general, and on such occasions shall be voted with equal authority for the time being, subject, however, to appeal being made from his decisions to the Master-general and his Council.

XIII. The Treasurer-general shall receive from the Secretary-general all moneys belonging to the Society, and shall keep an account of his receipts and disbursements, which shall be audited before the obligatory meeting in January, by the Auditors, under the supervision of the Master-general. No expenses shall be incurred without

the knowledge of the Chief or his deputy. The proceedings of the Society shall be printed quarterly, under the title of THE BROTHERHOOD, and a copy shall be sent to every subscribing and honorary member by the Secretary-general. The record shall be conducted under the supervision of the Supreme Magus.

XIV.—The Secretary-general shall convene all meetings of the Council and general body, record the proceedings in the minute book, register the names, residences, and motions of all members, with dates of admission to each grade, collect all dues and subscriptions when due, and forthwith pay them over to the Treasurer.

XV.—The Council of Associates shall attend the meetings of the Society, and in the absence of the M. D., P. M. G., and E. H. G., the Senior Associate present shall preside. They shall generally assist the Chief in the discharge of his duties, more especially with reference to the recommendations of the several Orders.

XVI. The President and Organist shall have the direction of all musical arrangements at the meetings of the Society.

XVII. The Constructor of Degrees shall examine all aspirants, and report to the Council as to their qualifications. For admission to the grade of Initiator, he shall also perform all the duties appertaining to his office in the Green Green Gown.

XVIII. The Torch Bearer shall discharge the peculiar duties allotted to him, more especially those which relate to the ceremonies in the first grade.

XIX. The Herald and Guardian shall defend the entrance of the Temple, and permit no one to enter without first requesting the Constructor.

XX. The Jurats for the Magi, Officers, and Brethren, are to be sworn at all ceremonial meetings.

JEWELS OF THE HON. CROSS.

Jewel of the Supreme Degree.

An oblong Cross, with golden cross at its extremities and diagonal of the Hon. Cross in the centre. It is surrounded by a wreath of gold for the Supreme Master alone, as represented in the engraving below, and the jewel is to be worn round the neck, suspended by a ribbon velvet ribbon.



Jewel of the Two Junior Degrees.

An oblong, but without the cross, and worn in the same manner.

Jewel of the Grand Officer.

A lozenge-shaped plate of gold enamelled white, with the Hon. Cross in the centre, surrounded by a golden wreath, on the rim of which is enamelled in round-bordered characters M. X., and at its centre a small cross of the same colour. This jewel is worn suspended from the button-hole by a green ribbon as neck or waist, and with a cross also.

embroidered on it is non-colored silk, as shown on the engraving below, which is as nearly as possible similar to the actual size of the jewel.



Jewel of the Fraternity.

The lozenge-shaped jewel of the Rhois Cross, as shown, without the wires, suspended by a green ribbon as such is white, and without the embroidered cross.

This information is transmitted from a secret record of the association, entitled "The Rosecross," which was first published in 1818, appearing as an individual quarterly of twelve small pages, and subsequently continued as a monthly magazine, which continued till the year 1870, when it accomplished another transformation, whose history I have failed to trace. There is much curious material contained in the two series. An early number contains the objects of the society which it represents. It is "calculated to meet the requirements of those worthy Masons who wish to study the science and antiquities of the Cross, and trace it, through its numerous developments, to the present time; also to coll information from all the remote recesses, of those mysterious traditions which had their existence in the dark ages of the world when might meant right, when every

we's hand was against his brother, and when such necessities were necessary to protect the weak against the strong."

These objects appear to have been fulfilled in a very satisfactory manner, so far, at least, as the regard of the members is concerned. Reports of Rosicrucian meetings, long serial stories of an occult character, and sometimes double poetry by separate magi and worthy brethren, permanently occupied a large proportion of an exceedingly limited space for a period of ten years.

In 1875 the society informed its members that it was entirely unscientific in character, with the sole exception that every applicant was required to belong to the nearest Brotherhood. The principal reason is the numerous points of resemblance between the secrets of Rosicrucians and Freemasons. The object of the association was then stated to be purely literary and antiquarian, and the promulgation of a new Rosicrucian title was by no means intended. "The society is at present composed of 144 Masters, and is ruled over by three brethren, who have attained to the rank degree, or Supreme Magus. Twenty-two of these compose the London College, and thirty-two is the statutory number of each of the two subterranean colleges" at Bristol and Manchester. Every College, excepting the Metropolitan, was reduced in 1877 to thirty-six subscribing members, twelve of them of the fourth grade; the following numbers being permitted in each grade:—

1. Master-Temple	or VII th
2. Adepts Exemptes	or VIII th .
3. Adeptus Major	or IX th
4. Adeptus Minor	or X th
5. Philosopher	or XI th

4. Practice	or HP.
5. Theorem	or HP.
6. Scholæ	or P.

The members were divided in the Hibernian College, but these arrangements were practically adopted by the admission of supplementary members until the occurrence of "substitution numerus." A Trinitarian College was also founded in 1817; a college in Edinburgh to represent the East of Scotland had been established some time previously.

The great mover in this Association was Robert Wrentham Little, who died in the year 1874, at the age of thirty-eight; he was the Supreme Magus, and the actual revival of the Rosicrucian Order in England was owing to his instrumentality. The Honorary Presidency has been conferred upon various noblemen, the late Lord Lytton was elected Grand Patron, and among the most important members must be reckoned the late Frederick Huxley, Kenneth Mackenzie, and Hargrave Jennings.

The most notable circumstance connected with this society is the complete ignorance which seems to have prevailed amongst its members generally concerning every thing connected with Rosicrucianism. This is conspicuous in the magazine which they published. Foster William Carpenter complains that he has not obtained much light from the work of Foster Jennings, and that he himself is "an untaught operator." Foster William Engman is acknowledged as an adept, but he does not seem to have been even that—the "Fama" and "Gnomon Pictoratus" originally appeared in Germany. Foster Carpenter inclines to the opinion that the question had better be left to itself, as "an inquiry into the matter is destined to get every one who attempts it into an entanglement. He frankly con-

know that it is too wonderful for him, too high, and that he cannot attain it. At the same time he has a new definition of the much-abused term *Evangelism*, which he believes to have been assumed by the Brotherhood not because they sought light by the assistance of *res, deus*, but in *res, animals*, which is conclusive as to the philological abilities of this "untaught speaker." By the year 1871, the members seem to have discovered that their eyes and indeed their voices had severely borne out the original intention, for "the general body of members have done little to promote the circulation of *Evangelism* here," but, in spite of resistance to the society, members continued to work the same mission, though glowing expectations were entertained on the initiation of one *Frater Emanuel Markovitch YP*, a burning and a shining light of evolution, somewhat concealed beneath the burden of society. I gather from various casual statements that the balance of opinion in the camp of the "*Evangelical Brotherhood in Anglia*" is to the following effect—That Jackson was in some way connected with the authorship of the "*Force*" and "*Confessions of a Protestant*," that the *Fraternity of Christian Evangelists* as described *Marx* and in the "*Chymical Marriage*" had no tangible existence, but that they gave rise to the philosophical sect of *Evangelism*, which name became, in the words of Thomas Vaughan, a generic term, embracing every species of mystical pervasion.¹

This hermetic association deserves a mild sympathy at the hands of the students of evolution.

¹ "It has not done much harm, nor yet much good,
It might have done much better if it would."

² "*Flower with the Wyandott*," *ib.*, 304.

its character can hardly have derived the most evidence of its particular. Some of its members wrap themselves in darkness and mystery, proclaiming themselves first officers with intent to deceive. These persons had a few—very few—followers—yet with very little—talent and influence. Others assert that the Society is a sect, its members are the last remains of medieval credulity and superstitious mysticism. There are similar associations in other parts of Europe and also in America, e.g., the Society of Friends of Boston. In considering this action of modern Romantic associations, I beg leave to warn my readers that all persons, whether within or without the magic circle of public libraries, who profess themselves to be Romantics are simply members of pseudo-Romanticism, and that there is this difference between their assertions and the facts of the case—"in which the means of a lie consist."

Though the new Romantics, supposing such a society to have had at any period a tangible and corporate existence, disappeared very suddenly from the historical plane, the glamour of the mystery which surrounded them proved a prolific press matrix for the alchemical transmutations of romance and poetry, and secured them a place as legend. Two curious traditions are noticed by Hanseres-Journeys, but his mental torpidity has, in both cases, allowed him to pervert the story which he recounts by the introduction of worthless and unsuitable details manufactured by his own imagination, and probably derived to effect, of course unnamed, sources of information. One of these is the alleged discovery of the tomb of Romanticism. Mr Journeys cites Flott's "*History of Staffordshire*," as his authority for this legend; I have carefully looked through

the large film volume of the "painting autopsy," but have failed to verify the reference; the *Spiegel* for May 16, 1713, cites the story in the words of the original narrator, and this version I present, for comparison, to the students of the "distinguished author's lecture's" "pseudo-history." Mr. Huggins *Drawings* says that it is a "poor and ineffective," an opinion not uncommon to other interpreters of history who manipulate their materials in the interests of their private opinions.

"A certain person having occasion to dig somewhat deep in the ground, where the philosopher lay interred, met with a small door, having a wall on each side of it. His curiosity, and the hopes of finding some hidden treasure, soon prompted him to force open the door. He was soon chiefly surprised by a sudden blaze of light, and discovered a way into vault. At the upper end of it was a statue of a man in armour, sitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The man had no manner of care that while the vault, than the statue, rearing itself from its lying posture, stood half upright, and, upon the fellow's advancing another step, lifted up the truncheon in its right hand. The man still ventured a third step, when the statue, with a furious blow, broke the lamp into a thousand pieces, and left his guest in a sudden darkness.

"Upon the report of this adventure, the country people soon came with lights to the excavation, and discovered that the statue, which was made of brass, was nothing more than a piece of clock-work, that the floor of the vault was all brass, and underlain with several springs, which, upon any man's entering, naturally produced that which had happened.

"Bunceborne, my his disciples, made use of this method to show the world that he had converted the ever-burning lamps of the universe, though he was resolved no one should reap any advantage from the discovery."

The second story has collected still further ratings. His *Esquimaux Journals* asserts that it is related upon "excellent authority." This authority is a work by Sir John Campbell, entitled "*Bernabée Robinson, or, the Eagle's Through over Old Age and the Green,*" and the reference therein is "*Les Merveilles Historiques*" for the year 1847, tome : p. 388, which no one has been able to identify, and which, according to William Codrington,¹ had perhaps no other existence than in the fertile brain of the compiler.

"There happened in the year 1847, an odd accident at Tuxton, that made a very great stir then, and which I think deserves to be removed from oblivion. The great freedom and ease with which all persons, who make a good appearance, live in that city, so known collectively to all who are acquainted with it; each, therefore, will not be surprised that a stranger who went by the name of Eugene Smith, and who made a considerable figure there, was admitted into the best company, though nobody knew who or what he was. He remained at Tuxton some months, and these things were remarked in his conduct. The first was, that he had a small collection of fine pictures, which he readily showed to any body that desired it; the next, that he was perfectly versed in all arts and sciences, and spoke on every subject with much readiness and ingenuity, so subordinated all who heard him; and it was in the third place observed, that he never wrote or received any letters, never desired any visits, or made use of bills of exchange, but paid for every thing in ready money, and lived cheaply, though not in splendour.

¹ Printed in "*The Friend of the Lion,*"

"The gentleman met one day at the collection with a Venetian nobleman, who was an extraordinary good judge of pictures, he had heard of Signor Gualdi's collection, and in a very polite manner desired to see them, to which the other very readily consented. After the Venetian had viewed Signor Gualdi's collection, and expressed his admiration, by telling him that he had never seen a finer, considering the number of pieces of which it consisted, he cast his eye, by chance over the chamber-door, where hung a picture of the stranger. The Venetian looked upon it, and then upon him. "This picture was drawn for you, sir," says he to Signor Gualdi, to which the other made no answer but by a low bow. "You look," continued the Venetian, "like a man of fifty, and yet I know this picture to be of the head of Uliass, who has been dead one hundred and thirty years, how is this possible?" "It is not easy," said Signor Gualdi, gravely, "to know all things that are possible, but there is certainly no crime in my being like a picture drawn by Titian." The Venetian much provoked, by his manner of speaking, that he had given the stranger offence, and therefore took his leave.

"He could not forbear speaking of this at the evening to some of his friends, who resolved to satisfy themselves by looking upon the picture the next day. In order to have an opportunity of doing so, they went to the collection about the time that Signor Gualdi was wont to come thither, and not meeting him, one of them, who had often conversed with him, went to his lodgings to enquire after him, where he heard that he had not yet an hour before for Venice. This affair made a great noise, and found a place in all the newspapers of that time."

The reputation Signor Gualdi was "supposed to be a

Romances." The acknowledged fiction of a later period occasionally introduces the Society to the novel-reading public. Among these may be mentioned the modernist and worthless romance, entitled "El Teyno, or, The Romance," which was written by Shirley at the age of seventeen, Lord Lytton's "Rienzi," "The Rovers' Story," by Fredrick R. Randolph, an American ballplayer of no considerable talent, who translated the "Gleaner For-master," formed an ephemeral Romantic publishing company, and covering a disreputable existence with a rotten volume, is still much respected among certain spiritual circles, occasionally "communicating" with quite the average sanity of other "controls" performed by the "clever mediums." The official organ of the English Society Romanticism has also provided its select and select circle of "antiquarian" Romantics with "Letters from the Diary of a Romanticist," a romance of considerable delay by Kenneth Mackenzie, F.R.S., III.

CONCLUSION

"There is a point," quoth a grandiloquent pseudo-Romantic in an impressive and lengthy treatise, "there is a point," he repeated in the conventional whimper of the incomprehensible mystic, "beyond which we inevitably must keep silence. We are driven to take refuge in perfectness darkness and in inscrutable mystery." The glibness and unbridled emptiness of a coarse, unbridled intelligence, masquerading as a reputable treatise, and handsomely well-to-do, spreading its blind alleys of natural reason, begs leave to believe that there is however extensive truth, that the heights of the impossible are closely approximate to the deepest depths of truth. But the unbridled intelligence is known to have covered the chains of its naked ignorance with the "slippery eggs" of a positive method. *Amantes morigatis*. Let it have its part in the life to come! Nevertheless, I have found it expedient to "keep guard over" the secrets of the Romanticism, or to red their mystery in inevitable silence, and this is for a simple reason, namely, that they have never revealed any. If the moral lesson I have published managed to rid itself from a secret society, it has stood guard over its own lessons, and as another Mr. Thackeray says of himself was "bored of having over—really and as fact—man or woman's suppressed (or suspected) number in the flesh," we have nothing to reveal or to withhold. "The readable system conceived

with the Christian Humanists' use, of course, enveloped in darkness, and, in common with other students of antique lore, I am inclined to consider that this darkness does cover a real and, possibly, a recoverable knowledge. But it is not of our making and in our age, which has nothing to fear from the dark or the foggy, and has little from the hidden agencies of eternal Deceit, it is no longer worth preserving. *Khid* as *apokryphos* was *unfalsified*, it *remains* *just* as *under*. The time has come when that which was mastered in darkness may be disclosed plainly in the full face of day, and when that which was whispered in the ear may be proclaimed on the house-top. The tremendous secrets of spiritual alchemy are about to surrender in disclosure to the searching investigations of the sympathetic and impartial student at work in the name of truth. On the basis of a belief in Hecate, I can promise that nothing shall be held back from those teachers of the doctrine, the sincere seekers after light who are prepared to approach the supreme secrets of the pagan world with a clear heart and an earnest aim. True Hecateism and true alchemical alchemy, if there be any in existence at this day, will not await a new procedure when circumstances have been radically changed. The perils of darkness and mystery will probably discover that it is too late to make use of that policy of concealment which is supposed to have been applied in the case of the *Khid* de Villars. I appeal, therefore, to those students of darkness who are men of method as well as of imagination, of reason as well as of intuition, to assist me in clearing away the dust and rubbish which have accumulated during centuries of obscurity, misapprehension, and silence in the dark chambers of the true esoteric sciences, that the traditional secrets of Hecate

remastered by creative folk, which preserved them perhaps in the past from the violence of tyrants and intellectual back-masters in the high places of religion and science, but which are now, on every side, and "conspicuous from the moment that they are noticed," may come forth in the darkness of doubt and uncertainty, to illuminate the circle and narrow avenue which communicate between the men and the unseen.

While this work was passing through the press, Mr. Eugene Jennings has issued the third edition of "The Esotericism, their Rites and Mysticism." It is spread over the space of two large volumes of an imposing and handsome appearance. It includes some new but wholly irrelevant materials, and does not contain one syllable of additional information on the venerable subject. The additional illustrations are quite beside the question, having no reference, however remote and remote, to the Esotericism mystery. This edition, in fact, justifies still further the severe criticism which I have been forced to make on the propagation and marketing operations of the occultic union.

ADDITIONAL NOTES.

NUMEROUS I. (p. 17).

According to the "Kabbala Denudata" of the Baron Knorr de Rosenroth, the Rose signifies the Eucharist. The reason is given in the Hebrew text. *Roze*, "Red and Rose stand all upon, it will never bloom, as Midkath, the golden crown, nor replace except a *Roze*, yet never about bloom."

The definition of John Baptist concerning the letters E. C. seems too late to be of much value on historical grounds. "But now may we what I mean by E. C. The ceremony is an Ebony Cross, bushels and decked with Rose of Gold. The Cross signifies Christ's suffering upon the Cross for our sins, the Rose of Gold show the glory and beauty of his resurrection from death to life. This is carried to Wexpo, Oaulis, Apocis, Chaudisus, Yarus, Gualich, Mount Calvary, Haras, and Mount Sinai, where they meet when they please and make resolution of all their actions, then digress themselves abroad, taking their pleasure always in one of these places, where they resolve also all questions of whatsoever both here done, as done, or shall be done in the world, from the beginning to the end thereof. And these are the men called Rosicrucians."

STRENGTH II. (p. 34)

It is the sign of Mercury, but its position in the twelfth house of Basil Valentine indicates a further and more arcane importance. "The virile gold, the virile sulphur, or the true fire of the philosophers, is to be sought in the house of Mercury," says Raphael Lavi ("Mysteries of Magic," p. 554). The "sulphur, mercury, and salt of the philosophers," says the same adept, "condensed and solidified by heat, compose the earth of the philosophers." The alchemical "lake of sulphur," according to the French Tarbiyah's "Catechism for the Order of Adepts, or Solitude and Unknown apprentice Philosopher" (see "L'Ecole Esotérique"), is identical with the "sulphur essence," which is also the mercury of the philosophers, the base of every species in the three kingdoms of Nature, but more particularly the seed and base of metals when it is prepared philosophically by the extraction of what is superfluous and the addition of what is wanting for the performance of the Hermetic work. On this point, see Frazer's "Discontinuous Esoteric Hermeticism."

STRENGTH III. (p. 37).

This is a common and significant representation. Perhaps it originated in the Frazer legend; it is dear to mystical writers, at any rate, and has prompted some curious and shallow reasoning. The lion is especially a subject of folk lore, and is a symbol of the unquenchable and restless spirit of man, which yet presents itself to the mind under a wide aspect.

SCENE II. (p. 100).

The symbolical representation of the world under the figure of a four-square garden, enclosure, house, or city is very common among spiritual writers. A familiar instance is found in the Apocalypse, where the New Jerusalem is represented as a perfect square descending out of heaven. Compare the "Rome de la Rose" :—

"Rome fut li rose et non pareille
 Si en la terre n'est de l'enfer,
 Si en la terre, n'est vergelle,
 Or en l'enfer n'est l'enfer."

This passage is rendered by Chaucer in the following manner :—

"Rome was the roos, and high renouned
 In londe, and yfured roos,
 In count of lorde, was that garden,
 Come never shapen thowen."

SCENE III. (p. 102).

The appendix is a series of epistles, entitled "Solace Augustine," and written by Jehan Talentin Androu, contains an account, thus arranged, of the offspring of the marriage :—

Jehan Talentin Androu.

Prologue.

Jehan Talentin Androu, nathe 1448, 17 Aug., at Agnes
 Elsiech/Geladegren, s. 1471, 20 Mar., epheus solent
 1474, 5 August.

Table (Contd.)

I. Marle, nat. 1418, 16 Mar., nathe Peter Walters,
 1448, 10 Jan., Tala.

1. Maria Elizabeth, nat. 1837, 11 Nov., died 1837, 20 November.
2. Maria Barbara, nat. 1838, 28 Nov.
3. Anna Maria, nat. 1840, 1 April; died 1848, 24 Jan.
4. Augustus, nat. 1843, 3 Octob.; died 1848, 25 Mar.
5. Maria Margaretha, nat. 1845, 16 Feb.

- II. Gertruda, nat. 1837, 16 June; died 1837, 27 Feb.
- III. Agnes Elizabeth, nat. 1838, 18 Sept.; died 1848, 19 Sept.
- IV. Agnes Elizabeth, nat. 1839, 4 December; called Johannes Wilhelm, 1839, 7 Octob.
 Union.
1. Maria Elizabeth, nat. 1840, 20 Mar.; died 1848, 4 Jan.
2. Johanna Valentin, nat. 1840, 4 Aug.
3. Anna Maria, nat. 1842, 16 Feb.
4. Johanna Luiseanna, nat. 1843, 25 Aug.; died 1848, 29 Octob.
5. Margaretha, nat. 1844, 29 September; died 1848, 14 Jan.
6. Rudolph Augustus, nat. 1846, 4 Octob.
7. Anna Catharina, nat. 1847, 13 April; died 1847, 30 June.
8. Joh. Ludovicus, nat. 1848, 18 Mar.; died 1848, 11 Mar.
9. Johanna Georgina, nat. 1848, 10 Mar.; died 1848, 27 Feb.
10. Joh. Theodor, nat. 1848, 23 June.
11. Anna Margaretha, nat. 1851, 8 Aug.

13. Maria Sophia, nat. 1689, 11 Aug.

V. Gustaf, nat. 1696, 19 Sept. ; died Christiania
Bastion, 1743, 19 Jan. Uncl.

1. Christina Palatin, nat. 1664, 16 Decem. , died
1705, 3 Jan.

2. John Valentin, nat. 1666, 17 Mar.

3. Gustaf, nat. 1647, 3 Nov.

4. Augustus Gustaf, nat. 1668, 16 Jan.

5. Jacob Erasmus, nat. 1682, 3 August, died
1716, 27 Mar.

6. Maria Bach. Elsie, nat. 1693, 13 Apr.

VI. Emanuel, nat. 1614, 16 Feb. , died 1646, 11
Septemb.

VII. Waldemar, nat. 1627, 17 Nov. , died 1648, 6
Febr.

VIII. John Valentin, nat. 1631, 7 Aug. , died 1643, 6
Sept.

IX. Palatin, nat. 1636, 16 Octob. , died 1646, 6
Decemb.

SYSTEM VI. (p. 265).

In the first volume of his "Philosophical Dictionary" Voltaire, however, records what he considered to be the best exploit ever performed in diplomacy, and which was that of a Russian, who, as early as the year 1698, paid a visit to Henri I, duc de Brillon, of the house of Thourou, and the average prince of Lich, with the object of informing him that his power and dominion was in no way proportioned to his valour, and that he, the stranger in question, was fired with the determined design of making him as weakly as an Emperor. "I can remain no longer

than two days on your return," said the emperor. "I must then proceed to Yamen and be present at the grand assembly of my brothers. In the first place, you must keep my secret inviolable; in the second, send to the first apothecary in the town and purchase a quantity of litharge, not less one grain of this red powder therein, and in less than a quarter of an hour it will be transformed into gold."

The prince performed the operation, and reported it three days in the presence of the emperor. This prince had previously purchased all the litharge which was to be found at the apothecaries in Sikan, and had caused it to be taken, labelled with several names of gold. The adept on departing presented all his powder of projection to the *cheu de Sikan*, who did not doubt for a moment that, having manufactured three ounces of gold with three grains, he would make one hundred thousand ounces with a proportionate quantity of this precious and mysterious powder. The philosopher was in haste to quit the town; he declared that he had given all his powder to the prince, and that he needed some one of the order to report to Yamen for the magnification of the assembly of Horatien. A man of moderate tastes, he asked simply for twenty thousand ounces, but was thwarted by his proudly thought to accept twice that sum; but when the unfortunate duke had exhausted all the litharge in Sikan he could no longer manufacture gold, nor could he anywhere discover his philosopher.

APPENDIX OF ADDITIONAL DOCUMENTS.

By an error of transcription the preface to the "*Prime Paternitatis*" was omitted from the text of the present revised version. It is addressed to "the wise and understanding reader."

Wisdoms [*supra* Solomon] is a treasure mine men find never full, for she is the book of the power of God and an inheritance flowing from the glory of the Almighty; she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. She teacheth wisely with righteousness and strength, she knoweth things of old, and understandeth ought what it is to come; she knoweth the revelation of speeches and can expound dark sentences; she knoweth signs and wonders, with the secret of counsel and time. With this treasure was our first father Adam before his fall fully instructed, hence it doth appear that after God had brought before him all the creatures of the field and the fowls under the heaven, he gave to everyone of them they proper name, according to their Nature.

Although now, through the miserable fall man now, this excellent jewel wisdom hath been lost, and more darkness and ignorance is come into the world, yet, notwithstanding, the Lord God hath sometimes hitherto bestowed, and will manifest the same to some of his friends; the wise King Solomon doth testify of himself that he upon his

various pages and dates obtained such wisdom of God that thereby he knew how the world was made, understood the operations of the elements, the inequalities, windings, and motions of the seas, the alterations, the changes of the turning of the years, the change of seasons, the revivings of trees and the perishing of them, the nature of living creatures and the forces of wild beasts, the motions of winds, the workings of men, the diversities of plants, the virtues of rocks, and all such things as are either secret or manifest, there he knew.

Now, I do not think that there can be found anyone who would not wish and desire with all his heart to be partaker of this noble treasure, but seeing the same felicity cannot happen to none except God himself give wisdom and send His Holy Spirit from above, we have not forth in print this little treatise, to wit, the *Process and Completion of the Lancholic Preaching of the Holy Cross*, to be read by every one, because in them is clearly shown and discovered what concerning it the world hath hereafter to expect. Although now these things may seem somewhat strange, and many might esteem it to be a philosophical show and no true history which is published and spoken of the *Entirety of the Holy Cross*, it shall therefore sufficiently appear by our Confession that there is more or more than may be imagined, and it shall also be easily understood and observed by everyone, (y^e he be not altogether void of understanding) what new stages it must thereby

Those who are true disciples of wisdom and true followers of the spirituell way will receive better of these things, and have them in greater estimation, so also judge the otherwise of them, as hath been done of some principall

persons but especially of John Haddesope, Master-Priest to the Archdeacon Wicardene, who likewise hath made an extract in simple English of the same, and written a treatise under the title *Jewels*, wherein he telleth that every Christian should be a true Jewele, that is, should walk, live, and be as Jewes. He was but ill rewarded of the Jeweles, because in his former edition upon the *Psalms* he did name those of the Fellowship of the Holy Cross, "the highly illuminated men and unblinking Jeweles," for they, not able to bear this, layde hands on him and put him into the gallies, for which they likewise are to expect sharp reward.

Blessed Jewes will now begin to appear, when (after the passing away of the dark night of darkness) with her brightness altogether extinguished the darkness of the sense, or the small sparkles of the heavenly wisdom which yet remained with man, and is a true remnant of pleasant Thebes, when, with her cleave and day glimmerings-beams, bringeth forth that blessed day, long waited for of many troubled, by which daylight thou shalt truly be known and seen, all heavenly treasures of godly wisdom, as also the secrets of all hidden and terrible things in the world, according to the doctrine of our forefathers and masters who men.

This will be the right Kingly Retic, most excellent shining Carbuncle, of the which it is said that he doth shine and give light in darkness, and is a perfect murtherer of all imperfect material bodies, to change them into the best gold, and to cure all diseases of men, curing them of their pagans and sinners.

Be therefore gentle reader admonished, that with me you doe currently pray to God, that it may please Him to open

the hearts and ears of all listening people, and to grant unto them the blessing, that they may be able to know Him in His omnipresence, with admiring contemplation of Nature, in His love and grace, and in the love, help, comfort, and strengthening of our neighbours, and in the restoring of health of all the diseased. Amen.

A ROMANIAN ADVENTURE¹

There is a mountain situated in the midst of the earth or centre of the world, which is both small and great. It is not above measure, hard and strong. It is far off and near at hand; but, by the Providence of God, it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by the envy of the devil, is compassed about with very cruel beasts and cruel men like, which make the way thither both difficult and dangerous, and, therefore, hidden, because the time is not yet come, the way thither could not be sought after by all, but only by the worthy man's self-love and investigation.

To this mountain you shall go in a certain night, when it comes midnight and dark, and see that you prepare yourself by prayer. Enter upon the way that leads to the mountain, but ask not of any man where it lies, only follow your guide, who will offer himself to you, and will meet you in the way.

This guide will bring you to the mountain at midnight, when all things are silent and dark. It is necessary that you arm yourself with a sword, having courage, but you

¹ See the preface to Bayly's "Holy Guide," also "A Supplicatory Prayer concerning the Romanian Mystery."

four thousand things that will happen, and tell back. You need no sword or other bodily weapon, only call upon your God, sincerely and heartily asking Him.

When you have discovered the mountain, the first miracle that will appear to this—a most violent and very great wind will shake the whole mountain and shatter the rocks to pieces. You will be surrounded by lions, dragons, and other terrible wild beasts, but fear not any of these things. Be resolute and take heed that you return not, for your gods who brought you. Gharat will not refuse any one to behold you. As for the treasure, it is not yet discovered, but it is very near. After this wind will come an earthquake, which will overthrow these things which the wind had left. Be sure you fall not off. The earthquake being passed, there shall follow a fire that will consume the earthly rubbish and discover the treasure, but so you cannot see it. After all these things, and your daybreak, there shall be a great calm, and you shall see the day star arise, and the darkness will disappear. You will receive a great treasure; the choicest thing and the most perfect is a certain sealed treasure, such which the world, if it served God and were worthy of such gifts, might be taught and turned into most pure gold.

THE THREE CAROLAN FACTORS TO DON.

From this person.

Oh Don everywhere and good of all, whatsoever I do remember, I honour Thee, that I am not lost, but as a vapour spring from earth, which even Thy smallest breath can sustain. Thou hast given me a soul and laws to govern it, let that fostered rule which Thou didst first appoint

to wrap you round me ; make me careful to point at Thy glory in all my words, and where I cannot rightly know Thee, that not only my understanding, but my ignorance may honour Thee. Thou art all that can be perfect ; Thy revelation hath made me happy. Be not angry, O Divine One, O God the most high Creator ! If it please Thee, suffer these revealed secrets, Thy gifts alone, not for my praise but to Thy glory, to manifest themselves. I thank Thee, most gracious God, they may not fall into the hands of ignorant curious persons that direct those truths to Thy disgrace, saying they are not lawful to be published because what God reveals is to be kept secret. But these Christian philosophers lay up this secret into the bosom of God which I have presumed to manifest clearly and plainly. I thank the Trinity it may be printed as I have written it that the truth may no more be darkened with ambiguous language.¹ O God God, forgive Thee nothing is ! O reveal Thyself unto my soul, and show it with Thy grace, illumination and revelation ! Make me to depend on Thee. Thou delightest that man should account Thee as his King, and not hide what treasure of knowledge he hath revealed. I set myself as an housewife of Thee at Thy feet, and because I cannot be satisfied by Thee unless I believe after Thy laws, keep me, O my soul's Sovereign, in the chastity of Thy will, and that I would not my conscience with you and hiding Thy gifts and graces bestowed upon me, for God, I know, will destroy me without, and make Thy eternal saving Spirit leave me. I am afraid I have already totally covered from the revelations of that Divine Guide which Thou hast commanded to direct me to the truth, and for this I am a sad prostitute and prostitute at the

¹ The quotation is John Heydon, in "The Holy Bible."

foot of Thy throne. I appeal only to the abundance of Thy goodness, O God, my God. I know it is a mystery beyond the vast soul's apprehension, and therefore deep enough for me to rest on solely on : O Thou Being of all beings, cause me to work myself to Thee, and into the reviving arms of Thy paternal mercies draw myself. For outward things I thank Thee, and such as I have I give unto others, in the name of the Trinity, truly and fully, without feeling anything of what was revealed to me and experienced to be an *indefinite* deliverance or doom, but the adjustments of Thy father's grace—the union and deprivation are both in Thy hands. In what Thou hast given me I am content. Good God, my Thyself into my soul ! Give me but a heart to please Thee, I beg no more than Thou hast given, and that in confidence am passionately and capitably honest. Take me from the devil, from sin, and from those fond delusions of mortality which would weigh down my soul in sorrow and debauched mirth. Let it be my glory (yearning myself to a noble height above them) to overcome them. Take me from myself and fill me full with Thee. Run up Thy blessings to those men, that I may be rightly good and true, and thus, for Thy eternal truth's sake, great and make grateful.